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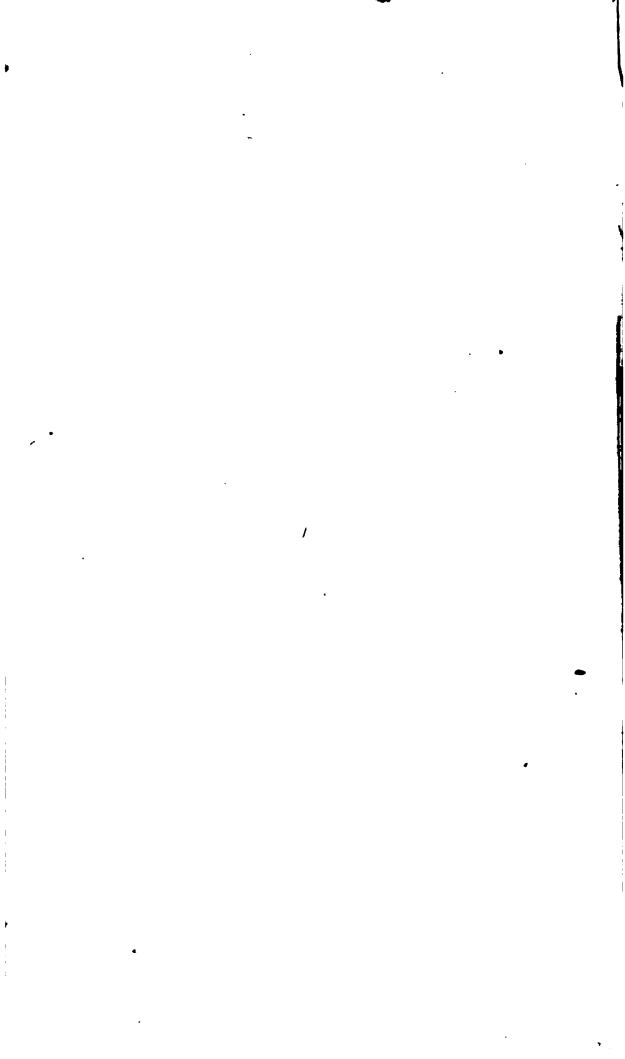
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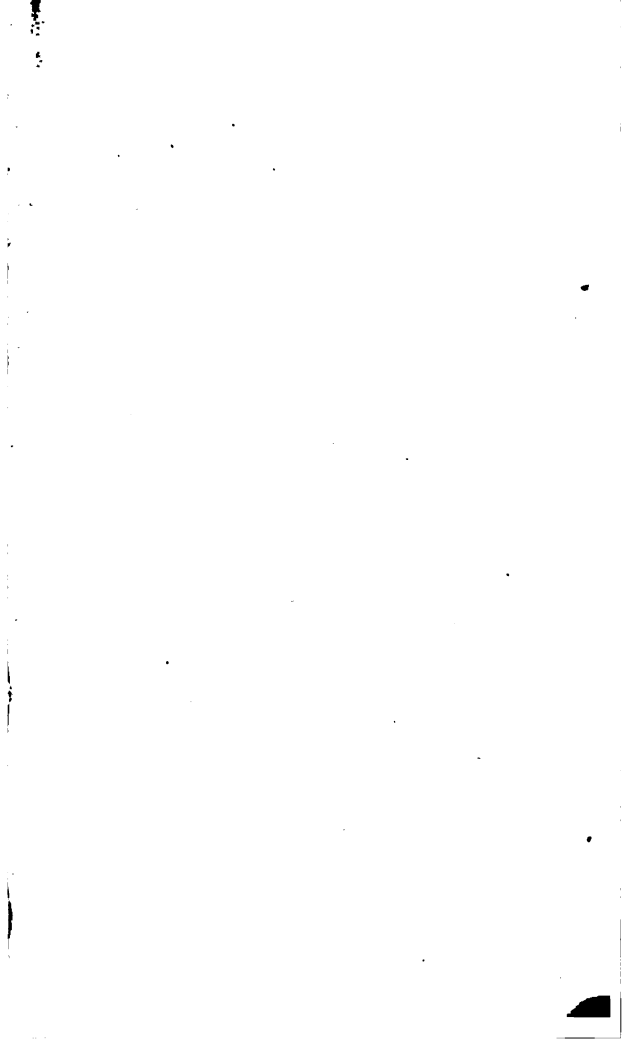
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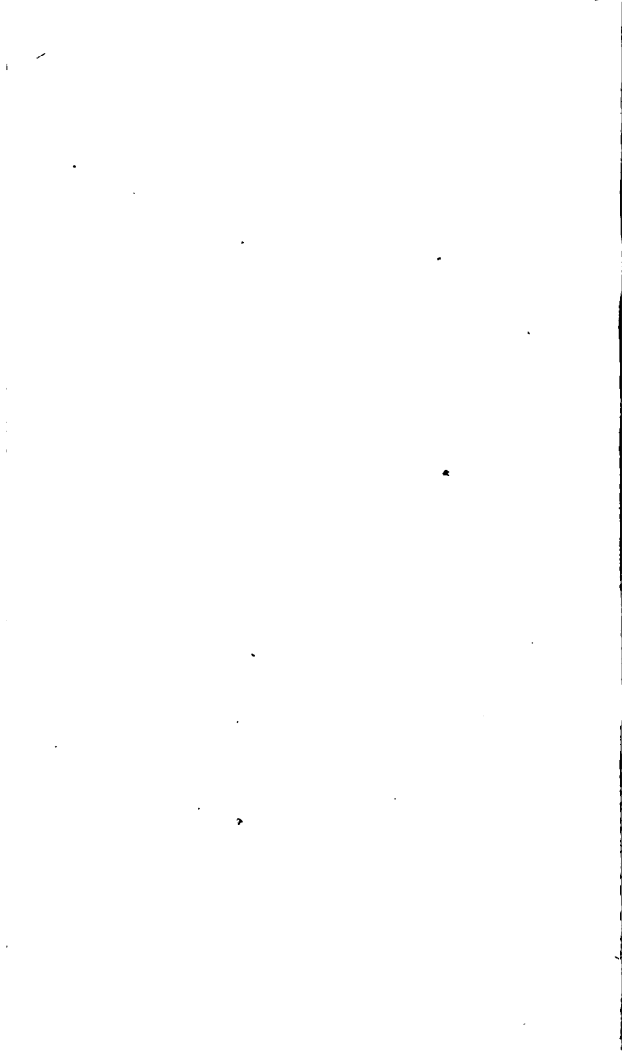
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THE
PROGRESSIVE READER

OR

JUVENILE MONITOR.

CAREFULLY SELECTED FROM THE MOST APPROVED
WRITERS,

DESIGNED FOR THE

YOUNGER CLASSES OF CHILDREN

IN

Primary Schools,

"When I was a child I spoke as a child, I understood as a child, I thought as a child."—*St. Paul.*

Stereotyped by Fisk & Chase, Concord, N. H.

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DISTRICT OF NEW-HAMPSHIRE, to wit:

District Clerk's Office.

* L. S. *

BE IT REMEMBERED, that on the 29th day of July, A. D. 1830, and in the fifty-fifth year of the Independence of the United States of America, HOAG & ATWOOD, of said district, have deposited in this office the title of a book, the right whereof they claim as proprietors in the words following, viz. "The Pro-

gressive Reader, or Juvenile Monitor. Carefully selected from the most approved writers. Designed for the younger classes of children in primary schools.

"When I was a child, I spake as a child, I understood as a child I thought as a child."—*St. Paul.*

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times therein mentioned;" and also to an act entitled "An act supplementary to an act entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

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Advertisement.

IN offering to the public, for their approbation and patronage, "**THE PROGRESSIVE READER, or JUVENILE MONITOR,**" no apology is deemed necessary. Among the many Reading Books heretofore published, but few are adapted particularly to the capacities of children when they first leave the Spelling-Book.

The compiler does not design, in the present publication, to introduce any *new system* for learning to read—neither does he *attempt* an improvement upon the old plan, by interspersing an endless variety of "tropes and figures," as unintelligible to a child as they are perplexing—but, on the contrary, his leading object is simply to embody in the work, a variety of matter, suited to the capacities and tastes of children, and which shall, at the same time, have a moral and instructive tendency. Many of the lessons are accompanied with appropriate cuts, calculated to excite the attention of the pupil to the subject following.

Respecting the usual instructions to teachers, and lengthy strictures on pronunciation, &c. which are seldom regarded by the child, it has been wisely recommended by another, that "the teacher who is deficient in the knowledge requisite to his employment, had better examine the criticisms of Walker or other distinguished writers."

Nothing original is claimed in this work; but a judicious selection from the great mass of matter already before the public, the compiler flatters himself, will insure its admittance into our common schools—devoutly hoping, through the blessing of God, that it will serve the humble purpose for which it is designed.

THE COMPILER.

Concord, July, 1880.

ADVERTISEMENT TO THE STEREOTYPE EDITION.

The patronage extended to this little manual has been greater than was ever anticipated by the compiler. In the short space of three months the publishers have disposed of more than *one thousand copies*; In almost every instance where it has been examined by the superintending School Committees of the several districts, it has been recommended as a general reading book.

In offering a stereotype edition to the public, the compiler would tender his grateful acknowledgements to those who have thus rewarded his labors. He would renewedly invite the attention of parents, teachers, and others interested in juvenile education, to a careful examination of the work—believing, as he confidently does, that the book needs only to be generally known, to be introduced into all our primary schools.

January, 1831.

THE
PROGRESSIVE READER.

FAMILY FRIENDSHIP.



Love your brothers and sisters. Do not tease nor vex them, nor call them names; and never let your hands be raised to strike them.

If they have any thing which you would like to have, do not be angry with them, or want to get it from them. If you have any thing they like, share it with them.

Your parents grieve when they see you quarrel; they love you all, and they wish you to love one another, and to live in peace and friendship. People will not speak, or think well of you, if you do not behave kindly to your parents, and to your brothers and sisters.

"Whom," say they, "will persons love or be kind to, if they do not love their own father and mother, who have done so much for them; and their own brothers and sisters, who have the same homes as they have, and who are brought up with them."

Love your father and mother; they love you and have taken care of you ever since you were born; they loved you, and took care of you, even when you could not help yourselves, or when you could not talk, nor walk about, nor do scarcely any thing but cry, and give a great deal of trouble.

Who is so kind to you as your parents are? Who takes so much pains to instruct you? Who taught you almost every thing you know? Who provides food for you, and clothes, and warm beds to sleep on at night?

Who is so glad when you are pleased, and so sorry when you are troubled? When you are sick, and in pain, who pities you, and tenderly waits upon you? Who prays to God to give you health, and strength, and every good thing? It is your parents. You should therefore do all in your power to make them happy.

THE PARROTS.

Two parrots were confined together in a large cage. The cup which held their food was put at the bottom of the cage. They commonly sat on the same perch, and close beside each other.

Whenever one of them went down for food, the other always followed; and when they had eaten

enough, they hastened together to the highest perch of the cage.

They lived four years in this state of confinement; and always showed a strong affection for each other. At the end of this time, the female grew very weak, and had all the marks of old age.

Her legs swelled, and she was no longer able to go to the bottom of the cage to take her food: but her companion went and brought it to her. He carried it in his bill, and emptied it into her.

This affectionate bird continued to feed his mate in this manner, for four months, but her weakness increased every day. At last she was unable to sit on the perch, and remained crouched at the bottom of the cage. Sometimes she tried to get up to the lower perch, but was not able.

Her companion did all that he could to assist her. He often took hold of the upper part of her wing with his bill, and tried to draw her up to him. His looks and his motions showed a great desire to help her, and to make her sufferings less.

But the sight was still more affecting, when the female was dying. Her distressed companion went round and round her a long time, without stopping. He tried at last to open her bill, that he might give her some food. His trouble increased every moment. He went to and from her, with the utmost appearance of distress. Sometimes he made the most mournful cries; at other times, he fixed his eyes on his mate, and was silent; but his looks showed the deepest sorrow.

His companion at length died: and this affectionate and interesting bird grew weaker and weaker from that time; and lived only a few months

This is an affecting lesson to teach us to be kind and loving, and very helpful to one another ; and to those persons, in particular who are nearly connected with us, and who stand in need of our assistance.

THE ROBIN.



There is a pretty robin flying about the room. We must give him something to eat. Fetch some bread for him. Throw the crumbs on the floor. Eat pretty robin, eat. He will not eat; I believe he is afraid of us. He looks about, and wonders where he is!

O, he begins to eat! he is not afraid now. He is very hungry. How pretty it is to see him pick up the crumbs, and hop upon the floor, the table and the chairs! Perhaps, when he is done eating he will sing us a song.

But we must not keep him always. Birds do not like to be shut up in a room, or in a cage. They like to fly about in the air, and to pick up seeds, and to hop about on the grass, and to sing, while perched upon the branches of high trees.

And in spring, how busy they are building their nests, and taking care of their young ones. Robin has flown against the window; he wants to get out. Well, we will open the window, and if he choose, he may fly away. There, now he is gone. When he is hungry, he may come again. We will give him some crumbs.

CONVERSATION BETWEEN A MOTHER AND HER SON.

MOTHER. I hope, my son, you have been very happy at school to-day.

JOHN. Not quite so happy, my dear Mother, as if I had understood my lesson better. You have often told me, that when I read or hear a word, which I do not understand, I should ask the meaning of it, or else look for it in the dictionary. I wish I could remember one half of the hard words, I had in my lesson to-day. One such word makes such nonsense of all the rest, that I cannot bear it. I hate such lessons. I am sick of them. If I look in the dictionary, the meaning is often harder than the word itself; and if I ask the master, he uses so many hard words in telling about one, that I am puzzled worse than ever.

MOTH. I know, my dear, our dictionaries are not fit for children. They are scarcely fit for

any one who needs a dictionary. Nor is it very common for men or women to know how to talk to children. When they are telling a child the meaning of one word they seem to think he is acquainted with every other word in the world and speak in such a manner that they are not understood.

JOHN. What then shall I do, Mother? I am always meeting with hard words. I find them in almost all the books which have been written on purpose for children; I find them in the Bible: I find them in the hymns, which are read and sung at meeting; and I hear them in the sermons and the prayers. You tell me that I must mind what is said by the minister; and I try to do it, but I understand so little, that I cannot keep my mind upon it. I am at last tired, and my thoughts will run off to something else. Is this wicked, Mother.

MOTH. No, my love, it is not wicked, if you do as well as you can. You are more to be pitied than to be blamed.

JOHN. It seems to me, Mother, that it can do very little good for children to go to meeting, where they understand so little as I do.

MOTH. It is a sad thing, indeed, my son. I am afraid thousands and millions get so much in the way of hearing without understanding or minding what is said, that they never get any good by going to meeting, as long as they live; and yet I would not have children stay at home. Something better may be done for them. A thousand times more pains ought to be taken in teaching them the meaning of words. They might be made to understand almost all the common words, by the time they are six or seven years old; and then they

would take delight in their books; and, when they went to meeting, they would have something better to do, than to laugh or play, or look at fine faces or fine clothes. I hope we shall sometime have better books and better schools for children, than we now have; but, while they are so poor, I intend to do something for you myself; to spend an hour every day, when I can spare the time, in teaching you the meaning of words.

JOHN. I thank you, dear mother. Nothing that you could do for me would please me so much. I shall try to remember every thing you tell me.

THE CANARY BIRDS.



Caroline, the favorite child of her mother, had a Canary bird. It sang from morning till evening, and was very handsome. Caroline fed it with seeds and cooling herbs, and now and then she gave it a piece of sugar, and refreshed it daily with water from a clear fountain. But suddenly the little bird

The sheep are at rest upon their soft fleeces, and their loud bleating is no more heard among the hills. There is no sound of a number of voices, or of children at play; or the trampling of busy feet. The smith's hammer is not heard upon the anvil; nor the harsh saw of the carpenter. All men are stretched on their quiet beds; and the child sleeps upon the breast of its mother. Darkness is spread over the skies, and darkness is upon the ground; every eye is shut, and every hand is still.

Who takes care of all people when they are sunk in sleep; when they cannot defend themselves, nor see if danger approaches? There is an eye that never sleeps; there is an eye that sees in the dark night, as well as in the bright sunshine. When there is no light of the sun, nor of the moon, when there is no lamp in the house, nor any little star twinkling through the thick clouds; that eye sees every where, in all places, and watches continually over all the families of the earth. The eye that sleeps not, is God's; his hand is always stretched out over us. He made sleep to refresh us when we are weary. As the mother moves about the house with her finger on her lips, and stills every little noise that her infant be not disturbed; as she draws the curtains around its bed, and shuts out the light from its tender eyes; so God draws the curtains of darkness around us; so he makes all things to be hushed and still, that his large family may sleep in peace.

Laborers spent with toil, and young children, and every little humming insect, sleep quietly, for God watches over you. You may sleep, for he never sleeps: you may close your eyes in safety, for

his eye is always open to protect you. When the darkness is passed away, and the beams of the morning sun strike through your eyelids, begin the day with praising God, who has taken care of you through the night. Let his praise be in our hearts when we lie down; let his praise be on our lips, when we awake.

THE WISE MAN'S ADVICE TO HIS SON



My son, says he, hear the instruction of thy father and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and a chain about thy neck; children's children are the crown of old men, but the glory of children are their fathers.

My son, eat thou the honey, because it is good, and the honey-comb, which is sweet to thy taste:

so shall the knowledge of wisdom be unto thy soul when thou hast found it. If thou seekest wisdom as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God; there shall be a reward, thy expectation shall not be cut off; and thy father and thy mother shall be glad.

Hearken unto thy father, and despise not thy mother when she is old; for the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young ravens shall eat it.

A wise son maketh a glad father, but a bad or foolish son is a grief and a calamity to him, and a bitterness to her that bare him. A fool despiseth his father's instruction; but he that regardeth reproof is prudent.

Now, therefore, hear instruction, and be wise; hearken unto me, O ye children, for blessed are they that keep my ways. He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

CONVERSATION SECOND BETWEEN A MOTHER AND SON.

JOHN. When will you begin, mother, to teach me the meaning of words?

MOTH. Now, my dear, if you are willing to give up your play for a little while.

JOHN. I will leave my play, or almost any thing else, whenever you will be so good as to instruct me in a thing so useful.

MOTH. Instruct my son? Do you know the meaning of instruct?

JOHN. I think it means the same as teach.

MOTH. You are right, my dear. To instruct or to give instruction, means to teach; and those books are instructive, that teach us what is useful.

I wish John, you would first learn the meaning of those words, which I shall want to use in teaching other words. I will mention a few, and then I will tell you the meaning of them, and after this you must get them to spell.

Signify—Signification—Define—Definition—Explain—Explanation—State—Situation—Condition—Circumstances—Act—Active—Rational—Being—Intelligent—Person—Animal—Insect—Bird—Beast—Quadrupeds—Fish—Reptile.

The signification of a word is the same as the meaning of it: and to say to instruct signifies to teach, is the same as to say it means to teach.

To define a word is to tell what it signifies, or tell what it means.

To explain a word is to define it, or tell what it means.

What is said in defining or explaining a word is called a definition. If I say that a sleeve is that part of a gown or coat, or shirt, which covers the arm, I define sleeve, or give a definition of the word.

State, condition, situation, and circumstances, signify nearly the same thing. If two men were exactly alike in every thing, they would be in the same state or condition; but a poor man is in one state or situation, and a rich man is in a different

state or condition. A blind boy is in a different state, or in different circumstances, from one that can see; and the gardens and fields are in one state in the summer, when they are full of flowers or fruits, and in another state or situation in winter, when they are covered with snow.

To act, is to do any thing in any way. To walk, is to act. To speak, is to act. To eat, or drink, or see, or hear, is to act. To think, or love, or hate, is to act in our minds; and what we do in any way is called an act. To be active, is to be busy; to do a great deal.

Do you know, John, what is meant by the word being?

JOHN. I suppose it means a person or living thing.

MOTH. It does, but how will you define person or what does the word mean?

JOHN. A person is a man, or a woman, or child.

MOTH. Are not angels persons too?

JOHN. I should think they were.

MOTH. Then you did not give a good definition of person. A person is a rational or intelligent being. By an intelligent being, is meant one that has understanding. God is intelligent, angels are intelligent, and men are intelligent; and they are all persons; but beasts and birds are not supposed to be intelligent, and they are not called persons.

An animal is any thing which lives and breathes. Men are animals; and horses are animals; and birds are animals: but trees are not animals though they live and grow; nor are the angels of Heaven animals. They do not breathe, as we do; they have no bodies; they cannot be seen

Very small animals are called insects: such as ants, and bees and flies.

All animals, which have wings and feathers, are fowls; and those which fly a great deal, are called birds.

Beasts are called quadrupeds, because they have four feet. Some beasts live on grass, and some on flesh. Those which live on flesh, are called carnivorous. Sometimes they are called savage beasts, and sometimes beasts of prey. The lion, the tiger, the leopard, the bear, the wolf and the fox, are beasts of prey; that is, they kill other animals, drink their blood, and eat their flesh.

Some animals crawl or creep on the earth, and are called reptiles, or creeping things. A worm is a reptile, and a snake is a reptile.

Fishes, you know, live in water, and can no more live out of the water, than you can live in it. When taken out, they seem to be in as great pain as we should feel, if we were to walk barefoot on burning coals.

Some creatures live either in the water, or out of it, and are called amphibious. Some kinds of frogs and snakes are amphibious creatures. Ducks and geese are amphibious; but hens are not amphibious. They will not go into the water if they can help it. Sometimes, when a hen begins to set, men take away her own eggs, and put ducks eggs under her; and she hatches a brood of ducks instead of chickens, and almost as soon as they are born, if they can find a pond, they will run into it. The old hen is terribly worried with it. She thinks that they are little fools, and that they will certainly be drowned. She runs down

to the water, and runs up again, and turns round, and cries, and screams, and coaxes them, and scolds at them, and does and says every thing she can think of to get them out; but the little rogues mind nothing about her. They play in the water, as long as they please, and then they come out safe and well.—This will do well enough for little ducks; but it would be very wrong for children, not to mind their mothers. Chickens do not go into the water, and children should not go into the water, nor do any thing else, which their father or mother forbids, or tells them not to do

GOD IS OUR FATHER.



The mother loves her little child; she brings it up in her arms; she nourishes its body with food; she feeds its mind wrth knowledge; if it is sick, she nurses it with tender love; she watches over

it when it is asleep; she forgets it not for a moment; she rejoices daily in its growth.

But who is the parent of the mother? Who nourishes her with good things, and watches over her with tender love, and remembers her every moment? Whose arms are about her to guard her from harm? And if she is sick, who shall heal her?

God is the parent of the mother; He is the parent of all, for he *created* all. All the men and all the women, who are alive in the wide world, are His children; he loveth all and is good to all.

THE BIRD'S NEST.



Yes, little nest, I'll hold you fast,
And little birds, one, two, three, four;
I've watch'd you long, you're mine at last,
Poor little things, you'll scape no more.

Chirp, cry and flutter, as you will,
Ah! simple rebels, 'tis in vain,
Your little wings are unfledg'd still:
How can you freedom then obtain?

What note of sorrow strikes my ear!
Is it their mother thus distrest!
Ah yes, and see, their father dear
Flies round and round, to seek their nest.

And is it I, who cause their moan?
I, who so oft in summer's heat,
Beneath yon oak have laid me down,
To listen to their songs so sweet?

If from my tender mother's side,
Some wicked wretch should make me fly
Full well I know 'twould her betide,
To break her heart, to sink, to die

And shall I then so cruel prove,
Your little ones to force away?
No, no; together live and love;
See here they are; take them I pray

Go gentle birds; go free as air;
While oft again, in summer's heat,
To yonder oak I will repair,
And listen to your song so sweet.

HYMN.

Come and I will show you what is beautiful. It is a rose fully blown. See how she sits upon her mossy stem, like the queen of all the flowers! Her leaves glow like fire; the air is filled with her sweet odor; she is the delight of every eye.

She is beautiful, but there is a fairer than she

He that made the rose, is more beautiful than the rose; He is all lovely: He is the delight of every heart.

I will show you what is strong. The lion is strong. When he raiseth himself from his *lair*, when he shaketh his mane, when the voice of his roaring is heard, the cattle of the field fly, and the wild beasts of the desert hide themselves, for he is very terrible.

The lion is strong, but He that made the lion is stronger than he; His anger is terrible: He could make us die in a moment, and no one could save us from His hand.

I will show you what is glorious. The sun is glorious. When he shineth in the clear sky, and is seen all over the earth, he is the most glorious object the eye can behold.

The sun is glorious, but He that made the sun is more glorious than he. The eye beholdeth Him not, for His brightness is more dazzling than we could bear. He seeth in all dark places, by night as well as by day; and the light of His countenance is over all His works. Who is that great name, and what is he called, that my lips may praise him?

This great name is God. He made *all things*, but He is himself more *excellent* than they. They are beautiful, but He is beauty; they are strong, but He is strength; they are *perfect*, but He is perfection.

EXPLANATIONS.

Lair. The bed of a wild beast.

Perfect. Finished. That to which nothing can be added as an improvement, is perfect. God is

perfect; and things which He has made, which no created being can make better, are perfect. People say of others, who are well acquainted with a subject, "they understand it *perfectly*." This is not correct. Very few things can be known perfectly; more and more may be learned every day, even by those who know a great deal upon any subject.

Excellent. To excel is to surpass—to be better or greater. A man has more strength than a child. The man excels the child in strength. You understand why God is more *excellent* than all which he has made.

THE STUDY OF GEOGRAPHY.



The word Geography signifies a discription of the earth. A good knowledge of this science will gratify your curiosity. It will add to your respectability, by causing you to be regarded as a person

of information. It will enable you, when a man, to do many things to advance your own interest, and promote that of your fellow beings.

For instance, should you be a farmer, you might introduce improvements upon your farm, by knowing what are the vegetables and animals raised in other countries of a similar climate; and as your improved methods would be imitated by your neighbors, they, as well as you, would be benefited by them.

Should you be a merchant, and wish to send your ships abroad to foreign countries, to carry the commodities which can be spared here, geography will teach you where there is a demand for them, and also, where to send for such as are needed here.

Should you be a statesman, it would be your business to manage the public affairs of your country to the best advantage. Many of our most interesting national concerns, relate to foreign countries, and it would be impossible for you to proceed with your duties without knowing the geography of those countries; and still more impossible to succeed without an intimate acquaintance with the geographical situation of your own.

Besides the advantages of the study as regards the gratification of a laudable curiosity, your reputation as a man of information, your success in business, and your usefulness to your fellow beings, there is another very important consideration. The study of geography may lead your mind to pious reflections, by bringing to your view the power, wisdom, and goodness of God. The immense countries of which geography will inform you, with all their products of men, animals, and vegetables

the lofty mountains, whose tops rise above the clouds, the great rivers which flow down their sides, and after passing through extensive countries, mingle with the vast ocean—all these are the workmanship of his hands, whose creatures we are. When we consider the power which he has displayed in their creation, the wisdom with which he has fitted them to their various uses, and the goodness with which he has adapted them to the wants of his living creatures, while we contemplate *them*, we shall learn to adore *Him*.

THE HONEST LITTLE BOY.

The honest little boy is fair and upright in all his words and actions. He is not so mean as to impose upon any one by a falsehood. He never speaks ill, or slanders any one. He is above practising a cheat in word or deed: if tempted to do it, he gets out of the way as soon as he can.

In his conversation he will not go beyond the bounds of truth to make his story more plausible. He always tells it just as it is. He keeps his word on all occasions, and performs whatever he promises.

Truth he values more than money, neither bribes nor threats can make him depart from it. He never steals, nor robs orchards nor gardens of their fruit. If he wants some fruit, he always goes and asks for it.

He would not tell a lie, were he sure of gaining a purse of gold by it; for he is certain that what had been so gained, would do him no good.

One of his school-mates was once charged with a fault of which he had been guilty.—What do you

think he did?—Before all the school, he went to the preceptor and confessed the whole affair.

His preceptor rebuked him gently for the fault, but for declaring the truth, highly commended him. Well done my honest little boy, said he;—go on in this way, and always remember to be as true and just through all your life, and a good conscience will attend you at last.

No body ever thought of suspecting him; all who knew him would trust him on any occasion. His open look, his honest air, his faithful tongue, won the hearts of all.

TO THE YOUNG.

Thy morn of life, fond youth, is bright
And beautiful as summer's day;
Thy sun of hope sheds cheering light
Without a cloud to dim its ray.

Sweet flowers are blooming on thy path,
Rich fruits are blushing on each bough;
And every breeze that passes, hath
A freshness and a fragrance now.

Life spreads before thee bright and clear,
Life dreams of innocence and mirth;
And pleasure, like an atmosphere,
Floats softly o'er the laughing earth.

But life's fair morn shall pass away
In darkness and in tempests soon;
Earth's richest beauty shall decay,
And hope's bright sun go down at noon.

The flowers and fruits that tempt thine eye,
Shall perish like a passing thought;

And odorous breezes cease to fly,
Or flying thou shalt heed them not.

The world shall all be clouded deep
In shades of gloominess and woe;
And vain shall be thy toil to reap
A harvest of pure joy below.

O, then look up to that bright land,
Where everlasting pleasures roll;
Where trees of life and knowledge stand,
Whose fruit can cheer and bless the soul!

See o'er the sapphire wall of heaven
Hang golden clusters, all divine;—
O seize the boon so freely given,
And make the bright reversion thine!

THE DOG.



There are many species of dogs; and they are
useful to men in various ways. The people of cities,

the shepherd, and the wild men of the woods, are all indebted to the faithful dog.

The dog is bold, sagacious, and affectionate; if a robber attacks his master's life, his house, or his property, this fearless creature will die to defend him: he listens to his voice, obeys his commands, partakes of his pleasures, follows his steps, and will not forsake him as long as he lives.

The shepherd's dog, the cur, the hound, the mastiff, the spaniel, the pointer, the terrier, are names of different species of dogs.

The shepherd's dog knows every one of his master's sheep; he will not suffer any strange sheep to come among them; he takes care of them when the shepherd is absent; assists to drive them to the field, and conduct them back to the fold.

The cur, is the useful servant of the farmer; he knows his master's own fields, and cattle; he takes care of his master's fields, and does not trouble himself with those of others; he walks peaceably about among his master's cattle, but he barks furiously at strangers, and drives them away.

The hound runs more swiftly, or he is more fleet than any other species of dog. He is used in hunting the deer, the fox, or the hare. In England, rich men keep great numbers of these dogs; they keep a man to take care of them; they feed them very carefully, and give them a fine house to live in.

The mastiff is a large and strong dog; he is kept to protect houses and gardens; he does not molest those who do not disturb him; but he warns them to keep away, by his loud and terrific barking. The mastiff is not so playful as some other dogs are, but he knows how to punish the impertinence of an inferior.

A large mastiff was often molested by a little dog, and teased by his continual barking; the mastiff might have killed the little dog, but he chose to punish him gently, so he took him in his mouth by the back, and dropped him into a river which was near. The little dog did not like this, but he swam ashore, and afterwards left the mastiff in peace.

The spaniel swims well; he is fond of the water; he is a beautiful dog; his hair is curled, and he is very obedient.

The pointer is used to find birds that have been shot; he is easily taught.

The terrier has a very *keen scent*. He is as much the enemy of rats and mice as the cat is, and will soon clear a house of those troublesome inmates.

CONVERSATION THIRD BETWEEN A MOTHER AND HER SON.

MOTH. Can you tell me, John, the signification of proceed?

JOHN. Yes, Mother; it means to go on.

MOTH. Well, I shall proceed this evening to explain to you a few more words, which you will often hear, and which I may wish to use in my conversation with you. In the first place, you may tell what is meant by language.

JOHN. Language, Mother, is the words that are used in speaking or writing.

MOTH. Yes, my dear, and all the words that are commonly used by the people in the same place, are called a language, and sometimes a tongue; as the English Language or the English Tongue, and the Latin Language or the Latin Tongue.

The Bible was not at first written in ~~an~~ language we use, but in letters and words so different from ours, that common people among us could not understand nor read a word of it.

JOHN. What is meant by a phrase?

MOTH. A phrase, my dear, is two or three words taken together, as by and by, which signifies the same as presently; or to get up, which means to rise. By and by, is a phrase, and get up, is a phrase, and out of doors, which signifies abroad, is a phrase.

To express any thing, is to make it known to others, by words, or by some other signs; and the words we use, to make known our thoughts or feelings, are called expressions.

You will frequently hear the words command, require, enjoin, injunction, prohibit, prohibition, law, obedient, disobedient, ruler, sovereign, king, queen, reign, nation, country, and state. I say it is a frequent thing to hear such words. I suppose you know the meaning of frequent and frequently.

JOHN. Yes, Mother; frequently is often, and a frequent thing is one, which often happens. I often hear ministers speak of injunctions and prohibitions, and I should like to know the difference between those expressions.

MOTH. To command, you know, is to bid or tell one to do a thing; and to enjoin signifies the same thing. To prohibit is to forbid or to tell one not to do a thing. A command to do a thing, is an injunction: and a command not to do a thing, is a prohibition. When it is said, "Thou shalt love the Lord thy God," it is an injunction; and when it is said, "Thou shalt not hate thy brother," it is a prohibition.

A law is a command, which is intended for all times, or at least for a considerable time. If I tell you at any one time to shut the door, that is a command, but not a law. If I tell you that you must always shut the door when you see it open, that is a law, and a command too. Laws are sometimes called statutes, or precepts.

You may define, JOHN, obey and disobey.

JOHN. To obey, is to do what is commanded, or not to do what is forbidden. To disobey, is to do what is forbidden, or not to do what is required.

MOTH. Yes, my son, and now you may tell me what is meant by require.

JOHN. To require, is to command, or to force one to do a thing; to insist on it, to be determined that it shall be so. I suppose demand, mother, signifies the same as require.

MOTH. It does; to demand a thing, means to require it. You have told me, John, the meaning of obey and disobey, and now you may define obedient and disobedient.

JOHN. Obedient, means willing to obey; and disobedient means, unwilling to obey. Those who do as they are commanded, are obedient; and those who do otherwise, are disobedient.

MOTH. You understand the words my son.

A ruler or a sovereign is one, who makes laws for others. God is the ruler or sovereign of earth and heaven. He has a right to make laws for all creatures, and he does require them to obey. The father and the mother are the rulers or sovereigns in a family; and the children should always do as the parents command, if they do not tell them to do any thing wicked. The master, or the mistress,

is the ruler or governor of a school. Ruler and governor mean nearly the same thing. To govern is to command, or to see that others do what is commanded.

A king is a man who governs a nation; and a queen is a woman who governs a nation. To be a king or a queen, is to reign. A nation is a large number of persons, who live in the same place, and speak the same language, and have the same laws, and the same rulers. In some nations there are thirty or forty millions of persons, and in most nations two or three millions. The whole land where a nation lives, is called a country.

A state is a part of a country, where some of the laws and some of the rulers are different, from what they are in other parts; as the state of Massachusetts has one man for its governor, and New-Hampshire has a different man for its governor. A country that is governed by a king, is a kingdom. In some countries, the people choose a great number of persons, to meet together, and make laws for them, and such a country is called a republic. The name of our country is the United States of America. Those who make the laws for the whole country, when they meet together, are called Congress; and, one of them, whose business it is to see that the laws are obeyed, is called the President of the United States.

TENDERNESS TO MOTHERS.

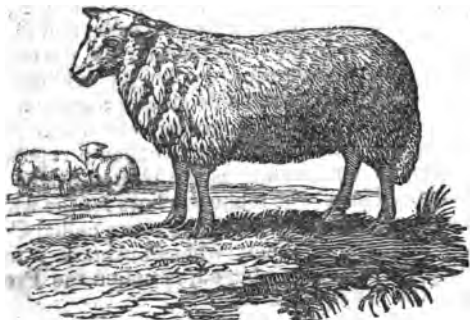
Observe, said a father to his son, the anxious care of most living creatures for their young! Does not this sight suggest to you the tenderness and affection of your mother?

Her watchful care protected you in the helpless period of infancy, when she nourished you, taught your limbs to move and your tongue to lisp its unformed accents.

In your childhood she mourned over your little griefs; rejoiced in your innocent delights; administered to you the healing balm in sickness; and instilled into your mind the love of truth, of virtue and of wisdom.

Oh! cherish every sentiment of respect for such a mother. She merits your warmest gratitude, esteem and veneration.

THE SHEEP.



The quiet, patient sheep, is found in Europe and Asia. It is one of the most useful creatures in the world. Our clothes are made of its wool, our gloves of its skin and its flesh serves us for food.

Men at all times, and in almost all countries, have taken much care of sheep. Sheep and shepherds, are often mentioned in the Bible. Jacob kept Laban's sheep. Moses kept sheep for his father-in-law in Midian.

Wolves kill sheep, and eat them. Wolves are very much like dogs in their appearance, but they are wild; and when they are hungry, will attack any animal. There are very few wolves where there are men; men take great pains to kill them, and in time will kill them all.

CHARLES BRUCE TELLS HIS ADVENTURES.

When I was about twelve years old, an Indian, by the name of Splitlog, came to my father's house in Boston. He had been a chief, or great man among the Indians once, but he was now poor.

He was generally esteemed a good Indian, and he loved my father, because he once saved his life, when he was attacked by some sailors in the streets of Boston.

He asked my father to let me go home with him. He told me of excellent sport they had in shooting squirrels and deer where he lived; so I begged my father to let me go, and he at length consented.

Splitlog lived near Northampton, at the foot of a mountain called Mount Holyoke, just on the bank of Connecticut river. It is about one hundred miles from Boston.

There is a good road from Boston to Northampton now, and the stage travels it every day. But

the road was bad when I went with Splitlog, and there were no stages in America then.

So Splitlog and I set out on foot. The second day we arrived at Worcester. It was then a very little town, and there were no such fine houses there as now.

The fourth day we arrived at Splitlog's house, which was a little wigwam at the foot of mount Holyoke.

In this little house we found Splitlog's wife and three children; two boys and a girl. They came out to meet us, and were very glad to see Splitlog and me.

I was very hungry and tired when I arrived. Splitlog's wife roasted some bear's meat and gave us some bread made of pounded corn, which formed our supper.

We sat on the floor, and took the meat in our fingers, for the Indians had no knives and forks. I then went to bed on some bear skins, and slept well.

Early in the morning, Splitlog called me from my sleep, and told me they were going into the woods a-shooting, and that I must go with them. I was soon ready, and set out with Splitlog and his two sons.

It was a fine bright morning in October. The sun was shining on the top of mount Tom and mount Holyoke, two mountains near Northampton. We ascended Holyoke, through the woods.

At length we climbed a high rock, from which we could see the beautiful valley far below us, in the centre of which was the little town of Northampton, then much smaller than it is now.

"Do you see those houses?" said Splitlog to me. "When my grand-father was a boy, there was not a house where you now see so many. That valley, which now belongs to white men, then belonged to red men.

"Then the red men were rich and happy; now they are poor and wretched. Then that beautiful river, which you see running through the valley, and which is called the Connecticut, was theirs.

"They owned these fine mountains too, they hunted in these woods, and fished in that river, and were numerous and powerful. Now we are few and weak."

"But how has this change happened?" said I. "Who has taken your lands from you, and made you miserable?"

"I will tell you all about it to-night," said Splitlog, "when we return from shooting. But hark! I hear a squirrel chattering in the woods; we must go and find him. Whist!" said Splitlog, "and follow me."

We all followed accordingly, and soon discovered a fine grey squirrel sitting in the top of a walnut tree, erect on his hind legs, with his tail curled over his back, and a nut in his fore paws.

Splitlog beconed to his youngest son, who drew his bow, and discharged his arrow, which whistled over the back of the squirrel, but did not touch him.

Splitlog's eldest son immediately discharged his arrow, which struck the squirrel in the side, and brought him instantly to the ground.

After this adventure, we proceeded cautiously

through the woods. We had not gone far, when Splitlog beckoned to us all to stop.

"Look yonder," said he to me, "on that high rock above us!" I did so but could see nothing. "Look again," said Splitlog. I did, and saw a young deer, or fawn, standing upon the point of a rock, which hung over the valley.

He was a beautiful little animal, full of spirit, with large black eyes, slender legs, and of a reddish brown color.

Splitlog now selected a choice arrow, placed it on the bow, and sent it whizzing through the air. It struck the fawn directly through the heart.

The little animal sprang violently forward over the rock and fell dead, many feet below, where Splitlog's sons soon found him. We now returned to Splitlog's house, carrying the fawn with us.

In the evening, I reminded Splitlog of his promise to tell me how the Indians had been robbed of their lands and reduced to poverty. He accordingly began as follows:

"It is not a hundred and fifty years since there were no white men in this country. There were none but red men or Indians. They owned all the lands; they hunted, and fished, and rambled where they pleased.

"The woods were then full of deer and other game, and in the rivers there were a great many salmon and shad.

"At length, the white men came in their ships from across the sea. The red men saw them, and told them they were welcome. They came ashore. The red men received them kindly.

"The white men built houses, and they grew

strong, and drove the red men, who had welcomed them, and whose lands they had taken, back into the woods. They killed the children of the red men, they shot their wives, they burned their wigwams, and they took away their lands.

"The white men had guns, the Indians had only bows and arrows. The red men fought, and killed many white men, but the white men killed more of the red men.

"The red men were beaten. They ran away into the woods. They were broken-hearted, and they died. They are all dead or gone far over the mountains, except a few, and we are poor and wretched."

The old Indian said no more; he looked sad; his two sons looked sad also; and I almost cried, because Splitlog looked so unhappy.

I did not understand this story very well, "but when I go back to Boston," thought I, "I will ask my grand-father about it, and he will tell me the whole story of the poor Indians."

A DIALOGUE ON WINTER.

FLORELLA.

How dreary is winter! how sad is the hour
When the *bleak* winds have scattered the leaves
from the *bower*,
And the snow on the meadow lies cold!

MYRTILLA.

How pleasant is winter! how sweet is the day,
When blessed with the warmth of the fire's *cheer-*
ing ray,
With our friends sweet *communion* we hold

FLORELLA.

The voice of the songsters can cheer us no more,
Their days of rejoicing and pleasure are o'er;
To the southward they've taken their way.

MYRTILLA.

'Tis the time for reflection, when winter appears,
When our thoughts may ascend from this valley of
tears,
To the regions of infinite day.

FLORELLA.

'Tis an emblem of life when the spring time is past,
And dreary old age is approaching at last,
And the sun is unclouded no more.

MYRTILLA.

'Tis an emblem of purity, free from a stain,
Of such as in Heaven forever shall reign,
When the tempests of life-time are o'er.

EXPLANATIONS.

Dreary. Melancholy; unpleasant.

Bleak. Cold, chilly.

Bower. A kind of house, made with shrubs and trees.

Cheer. To comfort, to make pleasant.

Communion. Conversation.

THE AFFECTIONATE LITTLE GIRL



THE eldest daughter of Dr. Doddridge was a most lovely and *engaging* child. She was afraid of doing any thing that would displease, or offend the great and good God. She loved to speak the truth. She behaved very prettily to every body; and when people did any thing to oblige her, she was very desirous to make them every little *return*, that was in her *power*.

As she was a great darling with her family and friends, she often received invitations to different places at the same time. Her father once asked her on such an occasion, what made every body love her so well. She answered, "Indeed, papa, I cannot think, *unless* it is because I love every body."

This sweet child died on the first of October, 1736; before she had *completed* her fifth year. Her father had greatly delighted in her; more, he thought, than he could have done in so young a child; but it was a great comfort for him to think, that, though he should not see her any more in this

world, she was gone to her heavenly FATHER; and to that happy country, where he hoped they should one day meet, to part no more.

EXPLANATIONS.

Affectionate. Kind, loving.

Engaging. Pleasing, charming.

Return. Pay, reward. To return a kindness is to be kind to those who have been kind to us.

Power. Strength. To have it in our power to do any thing, is to be able to do it. It is the same thing to say, it is in our power to do a thing, and to say we can do it.

Unless. If not, except.

Complete. To end, to finish. To complete the fifth year, means to be five years old.

EXAMPLES OF EARLY PIETY.

What blest examples do I find
 Writ in the word of truth,
 Of children that began to mind
 Religion in their youth

JESUS, who reigns above the sky,
 And keeps the world in awe,
 Was once a child as young as I,
 And kept HIS FATHER'S law.

At twelve years old he talk'd with men,
 The Jews all wond'ring stand;
 Yet HE obey'd HIS mother then,
 And came at her command.

Children a sweet *hosanna* sung,
And blest their SAVIOUR's name;
They gave HIM honor with their tongues,
While *scribes* and *priests* blaspheme.

Samuel, the child, was wean'd and brought,
To wait upon the LORD;
Young Timothy betimes was taught
To know HIS holy word.

Then why should I so long *delay*
What others learn so soon?
I would not pass another day
Without this work begun.

EXPLANATIONS.

Youth. The time when we are young; a young man or a woman.

Reign. To be a king or queen.

Hosanna. A song of praise.

Scribe. A writer and teacher among the Jews

Priest. A kind of minister.

Blaspheme. To speak against God or Christ.

Delay. To leave undone; to wait.

CONVERSATION FOURTH, BETWEEN
A MOTHER AND SON.

MOTH. Can you tell me, John, what is meant by an assembly?

JOHN. It is a large number of people, who have come together for some kind of business.

MOTH. Yes; and such an assembly is some-

times called a convention. To assemble or to convene signifies to meet together. A great crowd of people, whether they have any business or not, is a throng, or a concourse; and when they meet to do mischief, the assembly is called a mob, and what they do is called a riot. An assembly that meets on Sunday to pray, sing, and hear the minister preach, is a congregation; and those who are baptized, and eat the Lord's Supper, are called a church.

I told you last evening something about laws, and rulers, and countries, and states. Before you forget that lesson, I want to tell you something more about the same kind of things. I do not expect you will understand them thoroughly, and I should not have said any thing about them now, but you frequently hear about nations, and countries, and you cannot know the meaning of those words, without first knowing what is meant by laws, and rulers, and some other things of the same kind.

I told you that our country is called the United States of America, and that we have a Congress and a President to make laws for us. In the Congress there are two assemblies of men, that meet in different rooms in the same house. One assembly is called the House of Representatives, and the other assembly is called the Senate; and each person in the Senate is called a Senator. When any representative or any senator wishes to have a law made, he proposes or mentions it to the others, and they talk about it, and this is called a discussion or debate. After the thing has been debated long enough, they vote; that is, they ex-

press their wishes by saying yea or nay, yes or no. If the majority of the representatives and a majority of the senators say yea, and the President says yea too, then what is mentioned or proposed, becomes a law, and every body must obey it. By a majority is meant more than half, and the major part of any number of persons or things, is the greater part.—The smaller part is called the minority. If five persons were together, and three of them voted for a thing, and two of them voted against it, the three would be the majority, and the two would be the minority. In England, they have a king and two assemblies to make laws. One assembly is called the house of commons, the other is called the house of Lords; and both together are called the Parliament. Till about a half century, or fifty years ago, the king and parliament of England, or Great Britain, made laws for us. At that time our people thought they made some bad laws, and determined that they would not obey them, nor have them make any more laws for them; but declared that for the time to come, they would choose men in our own country to make laws for us, and to see that they were obeyed. This was called the declaration of Independence, and the fourth day of July, which was the time when this declaration was made, is called Independent Day.

I suppose I must explain to you a little more what is meant by dependent and independent. A little child depends on his father and mother, to take care of him; to see that he has victuals and clothes enough; to teach him what is right and good. He depends on them, because he cannot take care of himself; and as long as he is a child, he is said

to be in a state of dependence, or in a dependent situation. When he grows up, and knows what is right and good, and is able to work for every thing he wants; and leaves his father's house, and goes away to some other place, where he takes care of himself, he is independent. Our nation was once very small. A few people came from England, three thousand miles over water, and settled or made their home in this country, among Indians and wild beasts. Then they were willing to have the rulers of the country which they came from, make laws for them, and take care of them; but when they grew up into a great nation, it was best that they should be independent, just as a child when he grows up, should take care of himself.

FRANK LUCAS, A LAUDABLE EXAMPLE OF FILIAL DUTY.

Mrs. Corbon kept a village school in the State of New-York. She had a noble mind, and was a friend to all good children. One cold morning in the winter, a small boy came along, with a saw on his arm, and wanted this lady to hire him to saw wood. She said, one of her neighbours, a trusty man, would like to saw the wood, and she did not wish to hire any body else. "O dear," said the boy, "what shall I do?" "Why, little fellow," said she, "what is the matter?"

He answered, "my father is blind, mother is sick, and I left my sister crying at home, for fear poor 'ma will die. I take care of them as well as I can; but they have nothing to eat. I want to work and get something for them." Mrs Corbon

had never seen this lad before, and did not know what his name was, till he told her: but she perceived he was a boy of uncommon goodness, because he was so good and kind to his parents and sister.

He shivered very much with the cold; for he was but thinly dressed, and his ear-locks were white with frost. The lady asked him to come in and warm himself. As he sat in the chair by the



fire, she saw the tears run down his cheeks, and she tried to comfort him. "It is not for myself," said Frank, "that I cry. I don't mind a little cold; but I can't help thinking of the family at home. We used to be very happy; but a sad change has happened in our house."

"Are you not hungry?" said Mrs. Corbon. "Not much ma'am: that is not what troubles me. I had some potatoe for dinner yesterday." "Did you not have supper last night?" "No ma'am." "Nor breakfast this morning?" "Not yet: but no matter: I shall get some by and by. If I try to do well, God will protect me: for so my mother says."

"You are a brave lad," said the lady; "I will be your friend, if you have not another on earth;" and the tears sparkled in her eyes, as she gave him a biscuit with a piece of meat, on a small plate. "Thank you ma'am," said Frank; "if you please, I will keep them to carry home. Don't you think ma'am, that somebody will hire me to saw wood?" "Yes, my dear little fellow," she answered, "I will give you money to saw mine." He thanked her again, and ran to the wood-pile to begin his work. The lady put on her cloak and went out among her neighbours. She told them Frank was a good boy, and hoped they would do something to help him to provide for the family.

So they came to the house where he was, and one gave him a six cent piece, another a shilling, and a third, twenty-five cents, till they made up nearly three dollars. They presented him a loaf of bread, a part of a cheese, some meat, and a cake, a jug of milk, and some apples to roast for his sick mother; with a snug basket to put them all in, so that he had as much as he could carry.

He told them he was very much obliged to them indeed, but he did not wish to be a beggar. He chose to work and pay for what he had, if they would let him; but they said he must not stay now. He might see to that another time. "We are going," said Mrs. Corbon, "to send the things to your mother, because she is in so great want of them, and I should like to go and see her myself."

Frank hurried back, tugging his load, and the whole family cried for joy. "Bless your dear little heart," said his poor blind father; "come here and let me get hold of you; I hope, my son, you

will never be unable to see the friends you love but we must not complain, nor forget the favors we receive, because we cannot have every thing we wish. My dear wife, a blessing has come upon us all for the sake of our dutiful child." The good man raised his hands in prayer, and thanked the Creator of the world, for giving him so hopeful a son.

It is thirty years since this affair happened; and the same Frank Lucas is now a Judge, and one of the first men in the country where he lives. His father is at rest. Twenty summers the bell-flower has bloomed on his peaceful grave. His mother has grown very old and feeble, and can just walk about the house, leaning on her staff. She still lives with her son.

He says it will be but a short time, before this reverend parent must be called away to her eternal home; but while her life is spared, it shall be his delight to make her last days happy. "I should have been a poor wretch," he often remarks, "if it had not been for the early care of my kind mother."

This good old lady talks very sensibly about the different scenes she has passed through in life. She has been rich, and then very poor, and now she is rich again, in having so excellent a son; and she now seems only waiting for her Redeemer to call her to that bright world, where the souls of the righteous dwell, and where all is joy and peace.

Judge Lucas is married to a worthy woman, and has five children. They go to school; and their father tells them that if they intend to be useful, they must learn well while they are young; if they

Certainly, nothing can be more just or reasonable, than that we should love, honor, and succor those who are the very authors of our being, and to whose tender care (under Heaven) we owe the continuance of it, during the helpless state of our infancy.

APPLICATION.

Love, charity, and an intercourse of good offices, are what we undoubtedly owe to all mankind; and he that omits them is guilty of such a crime as generally carries its punishment with it. But, to our parents, more, much more, than all this is due; and when we are serving them we ought to reflect that, whatever difficulties we go through for their sake, we cannot do more for them than they have done for us; and that there is no danger of our overpaying the vast debts of gratitude they have laid us under.

In fine, we should consider that it is a duty most peculiarly insisted on by heaven itself; and, if we obey the command, there is no doubt but we shall also receive the reward annexed to it.

ALFRED AND DORINDA.

Mr. Lyman, one fine summer day, having promised his two children, Alfred and Dorinda, to treat them with a walk in a fine garden a little way out of town, went up into his dressing-room to prepare himself, leaving the two children in the parlor.

Alfred was so delighted with the thoughts of the pleasure he should receive from his walk, that he

jumped about the room, without thinking of any evil consequence that could happen; but unluckily the skirt of his coat brushed against a very valuable flower, which his father was rearing with great pains, and which he had unfortunately just removed from before the window, in order to screen it from the scorching heat of the sun.

"O brother, brother," said Dorinda, taking up the flower which was broken off from the stalk, "What have you done!" The sweet girl was holding the flower in her hand, when her father, having dressed himself, came into the parlor. "Bless me! Dorinda," said Mr. Lyman, in an angry tone, "how could you be so thoughtless as to pluck a flower, which you have seen me take so much care to rear, in order to have taken seed from it?"

Poor Dorinda was in such a fright, that she could only beg her papa not to be angry. Mr. Lyman, growing more calm, replied, he was not angry, but reminded her, that as they were going to a garden where there was a variety of flowers, she might have waited till they got there to indulge her fancy. He therefore hoped she would not take it amiss if he left her at home.

This was a terrible situation for Dorinda, who held her head down, and said nothing. Little Alfred, however, was of too generous a temper to keep silence any longer. He went up to his papa, with his eyes swimming in tears, and told him that it was not his sister, but himself, who had accidentally beaten off the head of the flower with the flap of his coat. He therefore desired, that his sister might go abroad; and he stay at home.

Mr. Lyman was so delighted with the generosity

of his children, that he instantly forgave the accident, and tenderly kissed them both, being happy to see them have such an affection for each other. He told them, that he loved them equally alike, and that they should both go with him. Alfred and Dorinda kissed each other, and leaped about for joy.

They all three then walked to the garden, where they saw plants of the most valuable kinds. Mr. Lyman observed with pleasure how Dorinda pressed her clothes on each side, and Alfred kept the skirt of his coat under his arms for fear of doing any damage in their walk among the flowers.

The flower Mr. Lyman had lost would have given him some pain had it happened from any other circumstance; but the pleasure he received from seeing such mutual affection and regard subsist between his two children, amply repaid him for the loss of his flower. I cannot omit the opportunity that here presents itself of reminding my young friends, not only how necessary, but how amiable and praiseworthy it is, for brothers and sisters to live together in harmony. It is not only their most important interest to do so, but what should be a still stronger argument with them, such are the commands of Him who made them.

CONVERSATION FIFTH, BETWEEN A MOTHER AND HER SON.

MOTH. I have told you, my dear John, how the President and Congress of the United States make laws for our whole country, and I hope you

will recollect, or remember the conversations we have had about these things.

One person, who makes laws, is called the legislator, and a body or assembly of men who make laws, is styled a legislature. To style is to call by some name, and to denominate means the same.

There is a legislature too in every State, who make laws for that State, but not for other States. In the legislature of the State, there is a Governor, a Senate, (except the State of Vermont which has no Senate,) and a House of Representatives, who make laws in the same way that the President and Congress do.

Besides the legislators or law-makers, there is a set of men called Judges, who interpret or explain the laws, or tell the people what they mean; and help them in putting an end to the quarrels and disputes that happen among them. To make this business more easy, the State is divided into a number of parts which are called counties. Each county is so small, that all the people who have any business to do with the Judges, can easily meet together in one place, and have their business done. In every county there is a prison, or jail, where they shut up those who will not pay their debts when they can; and those who kill, and steal, and do other bad things. Two or three times in a year, the Judges have meetings, which are styled Courts, in every county; and there is a set of men who are called a jury, twelve or more in number, who assist, or help the Judges, in making the people do right one to another, and in detecting, or finding out those who have done wrong.

When there is good reason to think that any one has robbed, or murdered a man, or that he ha

stolen, or done any thing else, which is very bad, a person, called a sherriff, takes him and puts him in prison, and while he is confined, or shut up, he is called a prisoner. But no one is to be punished for any crime or bad action, till it is certainly known that he has done it. So to make the matter certain, the Judges go into court, and take their places on a seat called a Bench, and the Jurors take their places too; and the Sherriff goes to the jail, and brings the prisoner, and makes him stand before the Judges, at a place called the Bar; and a complaint against him, which is called an indictment, is read, and then the Judges ask him, whether he is guilty, or not guilty; that is, whether he has done the bad action or not. If he says he is not guilty, or that he has not done the bad action, every body that knows any thing about the matter, are called upon to tell the Judges and the Jury, what they know about it. The story which any one tells in court, is called testimony, or evidence; and the one who tells it is called a witness. When the witnesses have said all they have to say, and the lawyers and the Judges have made every thing as plain as they can, the jury say whether they think him guilty, or not guilty. If they say guilty, the man is punished, but if they say not guilty, the Judge tells him that he is at liberty, or that he may go where he pleases.

If you remember, my son, what I have told you, I hope you will understand something what is meant, if ever you are asked what country you live in, or what State you live in, or what county you live in.

There are some other words, which you will of-

ten hear, when men are talking about these things, and which I wish you to understand.

To accuse a man, is to say he has committed a crime, or done something bad; and what is said against him is called an accusation.

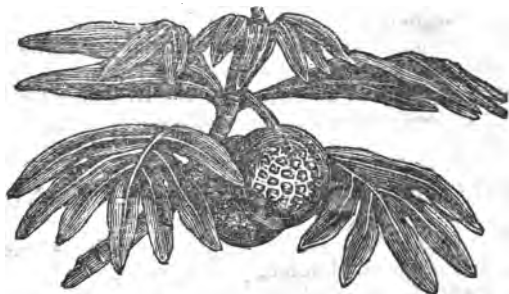
To prove a man guilty, is to make it certain that he has done something bad. To convict a man, is to prove him guilty; and such a man is called a convict, or a criminal.

To acquit a man, is to clear him, or to say that he is not guilty.

To condemn one, is to say that he is guilty.

A man is innocent, who has done no harm.

THE BREAD FRUIT TREE.



Branch of the Bread Fruit Tree.

The Bread Fruit Tree grows in the islands of the Pacific ocean.

It is of the height of 50 or 60 feet, branching out in a large spreading top, which affords a beau-

tiful appearance, and an extensive shade from the rays of the sun.

The leaves of this tree are sixteen inches long, and nine inches wide, deeply notched, somewhat like the fig leaf. The fruit when ripe is about the size of a child's head—somewhat oval in its shape—has a thin and delicate skin, a large tough core, with remarkable small seeds, situated in a spongy substance between the core and eatable part, which is next to the rind.

It is eaten baked, boiled, or roasted; whole, quartered, or cut in slices, and cooked; either way is found exceedingly palatable;—is greatly preferred by many to our soft bread, which it somewhat resembles in taste, but is much sweeter.

The trees afford the natives an agreeable and refreshing shade; the leaves afford excellent covering for their horses; of the inner bark of the small branches they make cloth; the juice which exudes, enables them to destroy the rats which infest them; and of the trunk of the tree they form their canoes, and many parts of their houses.

DIALOGUE BETWEEN FATHER AND SON.

FATHER. Come hither, Charles. What is that you see in the field before you?

CHARLES. It is a horse.

F. Whose horse is it?

C. I don't know; I never saw it before.

F. How do you know that is a horse, if you never saw it before?

C. Because it is like other horses.

F. Are all horses alike, then?

C. Yes.

F. If they are all alike, how do you know one horse from another?

C. They are not quite alike.

F. But they are so much alike, that you can easily distinguish a horse from a cow?

C. Yes, indeed.

F. Or from a cabbage?

C. A horse from a cabbage! yes, surely I can.

F. Very well; then let us see if you can tell how a horse differs from a cabbage?

C. Very easily, a horse is alive.

F. True; and how is every thing called which is alive?

C. I believe all things which are alive, are called animals.

F. Right; but can you tell me what a horse and a cabbage are alike in?

C. Nothing I believe.

F. Yes, there is one thing in which the lowest blade of grass is like the greatest man.

C. Because God made them.

F. Yes; and how do you call every thing that is made?

C. A creature.

F. A horse then is a creature, but a living creature, that is to say, an animal.

C. And a cabbage is a dead creature.

F. Not so, neither; nothing is dead which has not been alive.

C. What must I call it, if it is neither dead nor alive?

F. An inanimate creature. All things which

God has made are called the creation. The creation is divided into animate things, and inanimate things. Trees and stones are inanimate. Men and horses are animate.

C. A horse is an animal, then.

F. Yes; but a fish is an animal, and swims in the water; a pigeon is an animal, and flies in the air. How do you distinguish a horse from these?

C. A fish has no legs; a pigeon has two legs.

F. How many legs has a horse?

C. Four.

F. And a cow?

C. Four.

F. And a dog?

C. Four also.

F. Do you know any animals that live upon the earth, which have not four legs.

C. Men, birds, worms, and insects, have not four legs.

F. What is an animal called which has four legs?

C. A quadruped.

F. In this he differs from men, birds, insects, and fishes. How does a man differ from a bird?

C. A man is not at all like a bird.

F. Why not? an *ancient philosopher*, called man, a two-legged animal without feathers.

C. The philosopher was very silly. They are not alike, though they have both two legs.

F. Another ancient philosopher, called Diogenes, was of your opinion. Diogenes stripped a bird of its feathers, and turned him into the school where Plato (what was the name of the other phi-

losopher,) was teaching, and said, "here is Plato's man for you."

C. I wish I had been there; I should have laughed very much.

F. Before we laugh at others, however, let us see what we can do ourselves. You have not told me how a horse differs from other quadrupeds; from an elephant or a rat.

C. An elephant is very large, and a rat is very small.

F. What is that on your coat?

C. It is a butterfly. What a large one!

F. Is it larger than a rat think you?

C. No, that it is not.

F. But you call the butterfly large, and the rat small.

C. It is very large for a butterfly.

F. Large and small are relative terms.

C. Relative terms; I do not understand that phrase.

F. Terms are words. Some words mean something when used by themselves. The word dog, means something; but the words small or great, only mean something when joined to other words. A small dog, or a great dog, means a dog smaller or greater than dogs commonly are. Small and great are relative terms. This butterfly is large, compared with other butterflies. You cannot distinguish one animal from another species by calling it large or small. You cannot distinguish a horse by its colour. There are white, black, and red horses. Look at the feet of quadrupeds; are they alike?

C. No; some have claws, others have thick horny feet

F. Such feet are hoofs. The feet which are parted, somewhat like fingers, are digitated. The cat and dog have digitated feet. Quadrupeds are divided into hoofed and digitated. To which division does the horse belong?

C. He is hoofed.

F. There are many kinds of horses; some no much bigger than a large dog; did you ever see a horse that was not hoofed?

C. Never.

F. Should a stranger tell you, Sir, horses are hoofed in this country; but in mine, where they are differently fed and treated, they have claws—Should you believe him?

C. No; because, in that case, the animal described by the stranger would not be a horse.

F. An ox is hoofed, and so is a hog. What sort of hoof has the horse?

C. It is round, and all in one piece.

F. Is that of a hog so?

C. No; it is divided.

F. A horse then is not only hoofed, but whole hoofed. How many quadrupeds do you think there are in the world that are whole hoofed?

C. I don't know.

F. There are only three, that we are acquainted with. The horse, the ass, and the zebra.

C. How do you distinguish the horse from the ass?

F. By the ears, mane, and tail. The ass has long clumsy ears; the horse has small, upright ears; the ass has hardly any mane; the horse's mane is full and flowing; the ass has a few hairs upon his tail; the horse has a long bushy tail.—Tell me, what is a horse?

C. A horse is an animal of the quadruped kind; whole hoofed; with short erect ears, a flowing mane, and a tail covered with long hairs.

F. No other animal resembles him in these particulars. You have given a definition of a horse.

C. What is a definition?

F. A definition relates to what belongs to one thing and not to any other thing. When you tell all that belongs to a thing, you may tell something in which it is like other things. To tell all that can be told of the properties of a thing, is to give a description of it. Give me a description of a horse.

C. A horse is a fine large prancing creature, with slender legs, an arched neck, a sleek, smooth skin, and a tail that sweeps the ground; he snorts, and neighs very loud, and runs swift as the wind.

EXPLANATIONS.

Ancient. Old.

Philosopher. A wise man.

Ancient Philosopher. A wise man who lived a long time ago.

Century. A hundred years.

CONVERSATION BETWEEN A MOTHER AND HER CHILDREN.

MOTH. My daughter, I hope you have made yourself acquainted with the conversations which I had with John in your absence.

LUCY. Yes mother, I think I have.

JOHN. I expect a great deal more pleasure in

these conversations, now I have my sister with me

MOTH. Yes, my dear children, I hope they will be more pleasant and more useful. You must do every thing you can to instruct each other. You may tell me, Lucy, the difference between necessary and convenient, necessity and convenience.

LUCY. Those things are convenient, which are useful or agreeable; which make our situation more easy or more happy; and those things are necessary, which must be, or which we cannot do without. Necessity is very great need.

MOTH. Your definitions are good, my dear, but, John, you may illustrate them by example. Do you know what is meant by illustrate and example?

JOHN. Not very well mother

MOTH. Then I will tell you. To illustrate is to make a thing plainer, or more easy to be understood. An example is a pattern of something, which is to be done; or it consists in doing or saying something, just as others are to do or say it. If I tell you how to hold your pen, and then take the pen into my own hand, and let you see how it is to be held, I give you an example of what I have said to you. I wish you now to give examples of the right use of convenient and necessary.

JOHN. Carriages are convenient in travelling; but they are not necessary: for we may walk, or ride on saddles. Boots are convenient in winter, though we may do tolerable well with shoes.

MOTH. You have given very good examples, my son.

LUCY. Are not many things said to be necessary, which are not?

MOTH. Yes; this word is very improperly used by thousands of people. Many things are thought to be necessary by some, which do them little good, and perhaps a great deal of harm. Little children are apt to think that a great deal of play and a great many pies and cakes are necessary to make them happy: but those children who do not see a cake nor a pie once a week, are more likely to be well and happy; and to play a little, and work a little, and read a great deal, is a thousand times better than to play a great deal, and eat a great deal, and sleep a great deal, and do little besides.

Young ladies are apt to think it necessary that they should have a great many fine things to wear; not knowing that the very desire of these things is apt to make them unhappy. A kind heart, a cheerful countenance, an improved mind, and a virtuous life are much more useful and necessary, than fine clothes. They will make us happy in ourselves, and agreeable to all, who are worth pleasing.

Some men and some women too, think rum or brandy necessary to their happiness. They are very uneasy if they cannot have it once, or twice, or three times a day. But to most persons nothing could be more unnecessary, and scarcely any thing more hurtful. It would be much better to throw their money in the fire, than to buy rum with it. If I wished to make any one as miserable as he could be in this world, I would try to persuade him that it was necessary for him to drink rum.

But I want to say a little more about these words. John, can you tell me what word signifies a convenient time?

JOHN. Yes, mother; opportunity signifies a convenient time, or a good chance.

MOTH. And can you tell me, Lucy, any other word which means the same as necessary?

LUCY. Yes, mother; indispensable and unavoidable. Things are indispensable, which we cannot do without, and which are therefore necessary; and those evils are necessary which we cannot avoid or fly from.

MOTH. You have done well, my children. You make me more and more happy every day.

YOUTH.

In the soft season of thy youth,
In nature's smiling bloom,
Ere age arrive, and trembling wait
Its summons to the tomb;

Remember thy Creator God;
For him thy powers employ;
Make him thy fear, thy love, thy hope,
Thy confidence and joy.

He shall defend and guide thy course
Through life's uncertain sea,
'Till thou art landed on the shore
Of bless'd eternity.

Then fear the Lord betimes, and keep
The path of heavenly truth;
The earth affords no lovelier sight,
Than a religious youth.

THE DEER.



There are three kinds of deer, all of which are beautiful and sprightly. The stag, whose female is called the hind, is the most common. His height is about three feet and a half, and his general color reddish brown. He has large and branching horns, by which he is sometimes entangled in the

wood, *impeded* in his *flight* from *hounds* and hunters, and *consequently* is overtaken.—The flesh of the deer, which is called venison, is *valuable* meat; and his skin is dressed for clothing. Sometimes the meat of a stag has been found to weigh three hundred pounds.

Beside the stag and the hind, there is among the animals called by the name of deer, the buck, whose female is called the doe, the hart, the male of the roe, and the rein-deer, which inhabits the northern parts of Europe and Asia.

EXPLANATIONS.

Impede. To hinder, to stop.

Flight. The act of flying, or running.

Hound. A kind of dog for hunting.

Consequently. Therefore.

Valuable. Worth a great deal.

MAN AND THE BEE.

Hast thou, said the bee to the man, among the whole race of animals a greater *benefactor* than I am? Undoubtedly I have, said the man. Who, pray? The sheep; for her wool is absolutely necessary; thy honey is only agreeable to me

EXPLANATION.

Benefactor. A useful and kind friend

THE SQUIRREL



The squirrel is a beautiful little animal, equally remarkable for the elegance of its form, the liveliness of its disposition, and the agility of its motions. It is gentle and harmless; though naturally wild, it is easily tamed; and though excessively timid, it soon becomes familiar. Being naturally fond of warmth, it will, when domesticated, creep into a person's pocket, sleeve, or bosom, with the most perfect confidence.

Its tail constitutes its greatest singularity, as well as its principal ornament. It is also not less useful than ornamental; for being sufficiently large and bushy to cover the whole body, it serves as an excellent defence against the inclemencies of the weather. It also greatly assists it in clinging and adhering to trees. Linnaeus, with other naturalists, assures us, that in crossing a river, the squirrel places itself upon a piece of bark, and erecting its

tail in order to catch the wind, uses it as a sail, and thus commits itself to the mercy of the waves. It would certainly be both curious and interesting to be an eye-witness of one of their voyages, and a benevolent heart could not forbear wishing safety and success to the little navigators. The fact, indeed, would appear incredible, were it not attested by such respectable evidence. If, however, it be true, it exhibits a striking specimen of animal instinct, although not more wonderful than many others, which are displayed in the brute creation.

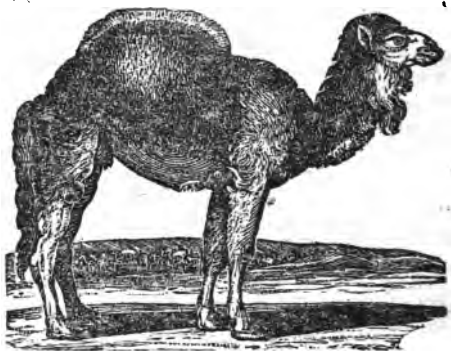
The Red Squirrel.

The pretty red squirrel lives up in a tree,
A little blithe creature as ever can be,
He dwells in the boughs where the stock dove
 broods,
Far in the shade of the green summer woods.
His food is the young juicy cones of the pine,
And the milky beech-nut is his bread and his wine.
In the joy of his heart, he frisks with a bound
To the topmost twigs, then down to the ground,
Then up again like a winged thing,
And from tree to tree with a vaulting spring;
Then he sits up aloft and looks waggish and queer,
As if he would say, "Ah, follow me here!"
And then he grows pettish and stamps with his foot,
And then independently he cracks his nut.

But small as he is, he knows he may want
In the bleak winter weather when food is so scant,
So he finds a hole in an old tree's core,
And there makes his nest, and lays up his store:

Then when cold winter comes and the trees are
bare,
When the white snow is falling and keen is the air;
He heeds it not as he sits by himself
In his warm little nest, with his nuts on the shelf.
Oh! wise little squirrel! no wonder that he
In the green summer woods is as blithe as can be.

THE CAMEL.



Arabia is a large country of Asia; there are few rivers in it; there are few towns or trees, but there are wide deserts, and a great deal of sand. Only a few of the people live in houses; the greater number live in tents; they have very fine horses; they love their horses very much, and are very kind to them. The horses live with them in the tents, and never kick or hurt the children.

Some of the Arabs are merchants; some are shepherds, and some are robbers.

The Arabians have an animal that is very useful to them. This is the camel. He travels for them, gives them milk, and his hair makes their clothes: he is of as much use to the Arabian, as the horse, the cow, and the sheep, are to us: he is as useful to him, as the reindeer is to the poor Laplander. The camels carry loads of three or four hundred pounds; they kneel down to take up the load, and rise when it is put on; they will not allow more to be put upon their backs than they can carry; if more is put on, they cry loudly till it is taken off. When they are loaded, the camels trot about twenty-five miles in a day; but when the camel carries only a man upon his back, he can travel one hundred and fifty miles in one day.

Some persons call the camel the "ship of the desert," because he is a native of countries where there are not navigable rivers; and therefore ships cannot convey goods from one place to another. The merchants of Arabia, Egypt, and Syria, employ the camels to carry great loads across wide tracts of sand, where there are no springs of water except at great distances from each other, and no shady trees. Neither fatigue nor thirst wear out this strong and patient animal. Horses and mules could not carry the same burthens, nor endure the want of water as the camel does. God has fitted him for the countries where he has placed him, and adapted him to the service of mankind. The merchants who use the camel do not travel singly, but in large companies, called *caravans*.

The camel drinks a great quantity of water at

once; he has a safe place in his stomach, where he can keep the water a long time, and when he is thirsty, he wets his mouth by forcing up some of the water. One sort of camel is called the dromedary. Some kinds of the camel have one hump on the back, others have two humps. Camels live forty or fifty years. There is a kind of camel in South America, called a lama.

PROGRESS OF SOCIETY.

People who take long journeys, pass through towns full of men and houses; they cross rivers in boats, and they ride over roads and bridges; they see fields enclosed by walls and fences, and the fresh earth turned up by the plough; the cattle feeding in the pastures, and the mills grinding the corn.

If they go far enough, they may come to places where there is no street nor road, where the footsteps of men, and the print of the horse's hoof, cannot be found; where the rocks are covered with briars, and the wild animals sport under the tall trees. Once the pleasant country which we live in, was like this.

When there are too many people in the countries inhabited by men; when they have not all food enough, or clothes enough, or work enough; they suffer from hunger, from cold, and idleness. But they hear of the places where there are no men, which God has provided for them.

Many of the poor go thither, with some wise and industrious persons, to take care of them, and to tell them what they shall do. By working very hard for many years, they, and their children, raise houses

es over their heads, and get every thing comfortable to eat and to wear. At first there are no churches, nor schools, nor theatres, nor coaches, nor fine clothes. In time the people get rich enough to have these things.

Mr. Barlow one day invented a play for his children, on purpose to show them this; it was called the *Colonists*. Colonists are the people who go to live together in a new country. Mr. Barlow was the founder of the colony. *Founder* is a beginner. *Profession* is a man's business or trade.

THE COLONISTS.

"Come," said Mr. Barlow, to his boys, "I have a new play for you. I will be the founder of a colony, and you shall be people of different trades and professions, coming to offer yourselves to go with me.—What are you, Arthur?"

A. I am a farmer, sir.

Mr. B. Very well! Farming is the chief thing we have to depend upon. The farmer puts the seed into the earth, and takes care of it when it is grown to the ripe corn; without the farmer we should have no bread. But you must work very hard; there will be trees to cut down, and roots to drag, and a great deal of labor.

A. I shall be ready to do my part.

Mr. B. Well, then, I shall take you willingly, and as many more such good fellows as you can find. We shall have land enough; and you may fall to work as soon as you please. Now for the next.

Beverly. I am a miller, sir

Mr. B. A very useful trade; our corn must be ground, or it will do us little good, but what must we do for a mill, my friend?

B. I suppose that we must make one.

Mr. B. Then we must take a *mill wright* with us, and carry mill stones. Who is next?

Charles. I am a carpenter, sir.

Mr. B. The most necessary man that could offer. We shall find you work enough, never fear. There will be houses to build, fences to make, and chairs and tables besides. But all our timber is growing; we shall have hard work to fell it, to saw planks, and to shape posts.

C. I will do my best, sir.

Mr. B. Then I engage you, but you had better bring two or three *able hands* along with you.

Delville. I am a blacksmith.

Mr. B. An excellent companion for the carpenter. We cannot do without either of you. You must bring your great bellows, and anvil, and we will set up a *forge* for you, as soon as we arrive. By the by, we shall want a mason for that.

Edward. I am one, sir.

Mr. B. Though we may live in log houses at first, we shall want brick work, or stone work, for chimneys, hearths, and ovens, so there will be employment for a mason. Can you make bricks, and burn lime?

E. I will try what I can do, sir.

Mr. B. No man can do more. I engage you. Who is the next?

Francis. I am a shoemaker

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Francis. I am a shoemaker

Mr. B. Shoes we cannot do well without, but I fear we shall get no leather.

F. But I can dress skins sir.

Mr. B. Can you? Then you are a clever fellow. I will have you, though I give you double wages.

George. I am a tailor, sir.

Mr. B. We must not go naked; so there will be work for the tailor. But you are not above mending, I hope, for we must not mind wearing patched clothes while we work in the woods.

G. I am not, sir.

Mr. B. Then I engage you, too.

Henry. I am a silversmith, sir.

Mr. B. Then, my friend, you cannot go to a worse place than a new colony to set up your trade in.

H. But I understand clock and watch making too.

Mr. B. We shall want to know how time goes but we cannot afford to employ you. At present you had better stay where you are.

Jasper. I am a barber, and hair dresser.

Mr. B. What can we do with you? If you will shave our men's rough beards once a week, and crop their hairs once a quarter, and be content to help the carpenter the rest of the time, we will take you. But you will have no ladies to curl, or gentlemen to powder, I assure you.

Lewis. I am a doctor.

Mr. B. Then, sir, you are very welcome; we shall some of us be sick, and we are likely to get cuts, and bruises, and broken bones. You will be very useful. We shall take you with pleasure.

Maurice. I am a lawyer, sir.

Mr. B. Sir, your most obedient servant. When we are rich enough to go to law, we will let you know.

Oliver. I am a schoolmaster.

Mr. B. That is a very respectable profession; as soon as our children are old enough, we shall be glad of your services. Though we are hard working men, we do not mean to be ignorant; every one among us shall be taught reading and writing. Until we have employment for you in teaching, if you will keep our accounts, and read sermons to us on Sundays, we shall be glad to have you among us. Will you go?

O. With all my heart, sir.

Mr. B. Who comes here?

Philip. I am a soldier, sir; will you have me?

Mr. B. We are peaceable people, and I hope we shall not be obliged to fight. We will learn to defend ourselves, if we have occasion.

Robert. I am a gentleman, sir.

Mr. B. A gentleman! And what good can you do to us?

R. I mean to amuse myself.

Mr. B. Do you expect that we should pay for your amusement?

R. I expect to shoot game enough for my own eating; you can give me a little bread and a few vegetables; and the barber shall be my servant.

Mr. B. The barber is much obliged to you. Pray, sir, why should we do all this for you?

R. Why, sir, that you may have the credit of saying, that you have one gentleman at least in your colony.

Mr. B. Ha, ha, ha! A fine gentleman truly, Sir, when we desire the honor of your company we will send for you.

EXPLANATIONS.

Wright—right—write—rite. Four words of the same sound, but differently spelled, and of different meaning.

Wright—a worker in wood. The carpenter is sometimes called a housewright. Wheelwright, shipwright, millwright—the makers of wheels, of ships, and of mills.

Right—not wrong.

Write—to use a pen.

Rite—a religious ceremony. The baptism of infants is a rite.

Able hands—men able to work.

CHRONOLOGY.

We say this year is 1831; this means, it is 1831 years since Jesus Christ was born. Christians are the people who believe the religion that Jesus Christ taught men.

The people of Europe, and the United States of America, (where we live,) are Christians. When Christians say any thing happened on a particular year, as—Dr. Franklin was born in 1706, or General Washington died in 1799—they mean, that one was born 1706 years after Christ was born, and the other died 1799 years after Christ was born.

CONSTANT AFFECTION



With *plaintive cooings*, lo! the turtle-dove
 Laments the fate of his departed love;
 His mate once lost, no comfort now he knows;
 His little breast with inward anguish *glows*;
 Nor *lawns*, nor *groves*, his throbbing heart can
 charm;
 Nor other love his languid bosom warm:
 Oppress'd with grief, he yields his latest breath,
 And proves, at last, his constancy in death

MORAL.

A proper lesson to the *fickle* mind;
 An emblem apt of tenderness refin'd;
 Affection pure, and *undissembled* love,
 Which absence, time, nor death, can ne'er re-
 move.

The dove is the most gentle and loving of birds;
 for which qualities the ancient heathens feigned

that the *chariot* of Venus, the *goddess* of love, was drawn by turtle-doves. The constancy of the dove is such that it becomes a proverb, and when one of a pair dies, the other generally pines itself to death: so true is their love, and so far are they from a desire of changing. A very striking instance of the power of instinct, and an example worthy of imitation.

The dove and the lamb are so remarkable for their gentleness, that they have been adopted as *symbols* of our most holy religion, and are always represented in the sacred writings, as the most perfect emblems of virtue and innocence.

APPLICATION.

Constancy, whether in love or friendship, is certainly one of the most striking proofs of a great and noble mind, as fickleness is of the contrary. Love is but a more refined, a more tender friendship; and when that love is strengthened by the more sacred ties of marriage, it ought to be equally lasting and inviolate.

In such a state, the joy or grief of either party must be shared by the other; they must be both as one, or happiness can never be expected.

In order to promote this agreeing will, constancy, tenderness, and an allowance for the frailty of humanity, are indispensably necessary. When these are united, there may truly be said to be a union of souls; which is the greatest felicity on earth.

The emblem of the dove is one of those lessons drawn from nature, whereby the best amongst us may profit; since we may well be ashamed to be

or done, either in constancy or tenderness, by any of the brute creation.

EXPLANATIONS

Plaintive—expressive of sorrow.

Cooing—crying as a dove or pigeon.

Glow—to feel passion of mind.

Lawn—a plain between woods.

Grove—a small piece of woods.

Fickle—changeable, inconstant.

Emblem—an allusive picture.

Undissembled—openly declared.

Feigned—related falsely.

Chariot—a carriage of pleasure or state.

Goddess—an imaginary female divinity.

Symbol—a figurative representation.

THE BOY AND THE BEES.



A boy who was frequently in the habit of molesting the bees, while they were busily engaged

in *extracting* honey from the flowers, happened one day to be stung pretty severely; and the pain was so *acute*, that in revenge he run into the garden, and overturned one of the hives. This outrage provoked their anger to a high degree, and brought the fury of the whole swarm upon him. They attacked him with such violence, that his life was in danger; and it was with the utmost difficulty that he made his escape. In this desperate condition, lamenting his misfortunes, he could not forbear reflecting how much more advisable it had been to have patiently *acquiesced* under one injury, than thus, by an unprofitable resentment, to have provoked a thousand.

APPLICATION.

This fable is a warning to all, not to molest or disturb those who do us no injury. The consideration of our being higher in rank, or stronger than those we attack, will *avail* but little; for there is scarce any creature, however small, or low in rank, but is capable of making some defence. We therefore should be cautious how we attack even our enemies, and never suffer our temper and resentment to overrule our reason.

EXPLANATIONS.

Extracting—drawing out.

Acute—sharp.

Acquiesce—to rest in.

Avail—profit, advantage.

THE REINDEER.



SIZE. COLOR. FORM. HABITS. COUNTRIES.

This animal is about three and a half feet high, and five and a half feet in length. The general color is brown, and white under the belly. His horns are long, slender and branching.

In summer, this animal feeds on various plants, seeks the highest hills to avoid the gad-fly, which is very tormenting to him. In winter, he lives on moss and lichen, which he digs from the snow. He is common to the northern parts of both the eastern and western continents. In the countries of the former he is used for draught, but in America he has been only regarded as game.

CURIOUS PARTICULARS.

The reindeer constitutes the sole wealth of the Laplanders, and supplies to them the place of the horse, the cow, the sheep, and the goat. Alive

es over their heads, and get every thing comfortable to eat and to wear. At first there are no churches, nor schools, nor theatres, nor coaches, nor fine clothes. In time the people get rich enough to have these things.

Mr. Barlow one day invented a play for his children, on purpose to show them this; it was called the *Colonists*. Colonists are the people who go to live together in a new country. Mr. Barlow was the founder of the colony. *Founder* is a beginner. *Profession* is a man's business or trade.

THE COLONISTS.

"Come," said Mr. Barlow, to his boys, "I have a new play for you. I will be the founder of a colony, and you shall be people of different trades and professions, coming to offer yourselves to go with me.—What are you, Arthur?"

A. I am a farmer, sir.

Mr. B. Very well! Farming is the chief thing we have to depend upon. The farmer puts the seed into the earth, and takes care of it when it is grown to the ripe corn; without the farmer we should have no bread. But you must work very hard; there will be trees to cut down, and roots to drag, and a great deal of labor.

A. I shall be ready to do my part.

Mr. B. Well, then, I shall take you willingly, and as many more such good fellows as you can find. We shall have land enough; and you may fall to work as soon as you please. Now for the next.

Beverly. I am a miller, sir

Mr. B. A very useful trade; our corn must be ground, or it will do us little good, but what must we do for a mill, my friend?

B. I suppose that we must make one.

Mr. B. Then we must take a *mill wright* with us, and carry mill stones. Who is next?

Charles. I am a carpenter, sir.

Mr. B. The most necessary man that could offer. We shall find you work enough, never fear. There will be houses to build, fences to make, and chairs and tables besides. But all our timber is growing; we shall have hard work to fell it, to saw planks, and to shape posts.

C. I will do my best, sir.

Mr. B. Then I engage you, but you had better bring two or three *able hands* along with you.

Delville. I am a blacksmith.

Mr. B. An excellent companion for the carpenter. We cannot do without either of you. You must bring your great bellows, and anvil, and we will set up a *forge* for you, as soon as we arrive. By the by, we shall want a mason for that.

Edward. I am one, sir.

Mr. B. Though we may live in log houses at first, we shall want brick work, or stone work, for chimneys, hearths, and ovens, so there will be employment for a mason. Can you make bricks, and burn lime?

E. I will try what I can do, sir.

Mr. B. No man can do more. I engage you. Who is the next?

Francis. I am a shoemaker

for it, and what has been against it, is Ecclesiastical History; and an account of any of the works of nature, such as animals, plants, rivers, mountains, stones, and the like, is called Natural History. If I talk about wolves, and tell you what countries and places they are found in, what they live on, how they look, and how they behave, I give you the Natural History of wolves. If I tell you where potatoes were first found, how they look, what ground suits them best, what countries they are now raised in, and what they are good for, I give you the Natural History of potatoes. The natural history of plants, is called Botany; and the natural history of animals, Zoology.

Lucy. I think, mother, we understand what is meant by natural history; but a thought has come into my mind, which I should like to ask you about. You told us a few minutes ago that the word natural is derived from the word nature, as a child is born of a parent. I suppose if we mind this, we may find it very useful in helping us to the meaning of words.

Moth. You are right, my daughter, I am glad you have taken so much notice of what I have said. Those words, which are derived from others, are called derivative words; and the words, which they are derived from, are primitive words. Sometimes four or five words spring like a little family, from one; and when we become well acquainted either with the parent, or with any one of the children, we may commonly know, or find out any other, as soon as we see it.

I told you that the meaning of a derivative word, is very much like that of a primitive word, though

they must be used somewhat differently. Thus, difference, different, and differently, are derived from differ; and it is the same thing to say, that the taste of an apple differs from that of a plum, or that there is a difference between the taste of one, and the taste of the other, or that they are different in taste, or that they taste differently.

John. Mother will you be so kind as to mention all the words which are derived from history and those which are derived from nature?

Moth. I will mention those that are in common use.

History, historian, historical, historically.

Nature, natural, naturally, naturalize, naturalization, naturalists, native, nativity, natal.

John. I suppose that a historical book, or a historical work, means the same as a history; and that a historian is one who writes history.

Moth. Yes.

Lucy. What, mother, is the meaning of naturalize?

Moth. When a man is born in one country, and goes to live in another country and is treated just as if he had been born there, he is said to be naturalized in the country where he lives.

Lucy. I suppose our native land means the land or country where we are born, and the land of our nativity means the same.

Moth. Yes; and our natal day is our birth day.

Wisdom is the sister of virtue; join them both in your conduct; and, if it should happen that you do not enjoy all the felicity you might expect, you will at least have the comfort to deserve it.

THE ELEPHANT.



In America have been found the bones of an animal called the mammoth; he was larger than the elephant. There are no mammoths alive now, that we know of. The elephant is the largest animal that we know any thing about. He is very strong, obedient, and sagacious. He loves rice very much. Sometimes he breaks into the rice fields of Asia, and tramples down the rice which is growing, and destroys a great quantity of it.

The elephants are *gregarious*. In Africa, and in the island of Ceylon, some hundreds are seen together; the Africans are afraid of them; they kill them in order to get their teeth. The people of Asia take the wild elephant alive, and make him work.

In Siam, a country of Asia, the people love elephants very much; they prefer the white elephant. The king of Pegu, who lives near to the king of Siam, once made war with him, because the king

of Siam chose to keep two white elephants which the king of Pegu wanted; and a great many people belonging to both the kings were killed. For such unimportant things do men make wars.

In Siam, the king has a beautiful house for his elephants; he feeds them upon the cleanest and the whitest rice; and because it is a very hot country, he causes water to be placed in a room above that in which the elephants are, which is strained slowly through the ceiling, and drops gently upon them to keep them cool.

The elephant has rough skin, with few hairs upon it; he has small eyes, but they are bright, and he looks kindly and gently upon his master. His great ears lie flatly, and loosely, and he sometimes moves them like a fan, to drive away dust and insects from his eyes. His hearing is good; he delights in music, and is as much pleased with the trumpet and drum as any little boy.

The *trunk*, or proboscis of the elephant, performs many of the offices of a man's hand; it is very strong and *flexible*. The trunk is properly a very long nose—there is, at the end of it, something like a finger; with this he can pick up the smallest piece of money, untie knots, open and shut gates, draw the corks of bottles, and almost any thing else that hands could do. A blow of this strong trunk kills a man instantly; it is more than two yards long.

The elephant swims, and will draw heavy loads. He loves his master very much; knows his voice, and obeys his orders. He does as much work as several horses.

Elephants appear to know more than any other

brute animal; they are kind to those who treat them well; but they hurt or kill those who injure them. An elephant, which was once driven about for a show, used to eat eggs, which a man often gave him; the man in sport, gave him a spoiled egg; the elephant threw it away; the man offered him another, which was also spoiled; the elephant threw away the second, and did not seem to be angry; but he felt that the man intended to affront him, and he did not forget it. Not long after, the man came near to the elephant; the elephant seized him in his trunk, dashed him to the ceiling, and killed him.

Elephants love spirits and wine. In India, a liquor somewhat like gin, called arrack, is used; elephants are fond of this. They will draw, or push a great weight, if they are shown some arrack, and expect to get it for a reward; but if it is shown, and not given to them, they are very angry.

An elephant which was once treated in this manner, killed his master, who had deceived him. The poor man's wife saw her husband killed, and ran with her two little children to the feet of the elephant, saying, "you have slain their father, kill me, and them also." The elephant stopped—the mother and the children had not injured him, and he would not hurt them; he embraced the eldest boy in his trunk, placed him on his neck, and would not allow any one else to mount him.

The tame elephants have no young ones, so all tame elephants are taken wild. People carry a tame elephant out to the country where the wild ones are; they make a fence round a large space, and put the tame elephant into it. The enclosed

place is something like a very large cage, with the door open, the tame elephant cries loudly, and the wild ones hear her; they come to see her, and go to her through the opening that is left for them; as soon as they get in, a bar falls, which prevents them from getting out again; at first they try very much to get out, and make a great noise; but they are fed, and treated kindly, and become quite tame in about fourteen days.

THE TRUANTS.



There were once two children, named Henry and Ellen. They did not live in Boston or New-York, but in a country village in Connecticut El-

en was about seven years old, and Henry about six.

One day as they were going to school in the afternoon, Henry proposed to Ellen, that instead of going to school they should go to the woods and pick whortleberries. To this Ellen objected, that it would be wrong, because their parents had given them no permission to do so.

But, said Henry, we did not ask them. I dare say they would have no objection. A good many boys and girls are going this afternoon, and why may we not as well go as they? It is very pleasant to pick whortleberries. I love to ramble in the bushes, and hear the birds, and fill my basket with the delicious fruit.

Ellen still made many objections, but Henry persisted, and, contrary to her knowledge of what was right, Ellen at length consented.

The little pair now turned into a narrow path that branched off from the road to school, and quickening their pace, they proceeded on their way. At length they came to a long hill, up the side of which the narrow path led. It then entered some woods, and beyond them were the whortleberrygrounds.

Henry imagined that he knew the way well, but he was mistaken. Taking a wrong path in the woods, he went gaily along with his little sister, expecting soon to come to the place where they should meet their schoolmates, who as Henry had stated, were to be there.

But after walking a long way, the two children began to feel some anxiety. The woods, instead of opening into the bushy plain, as they expected,

grew darker and thicker, and the path, which at first was plain enough, was now winding and indistinct. The ground too was broken, the rocks around them were high, and the trees wore a wild and strange aspect.

The two children at length stopped and looked in each other's faces. It was clear that both were occupied by the same fears. They now became conscious that they had lost their way, and determined instantly to follow back the path, and thus extricate themselves from the forest.

Accordingly they turned about, and rapidly passed along over the stones, roots and sticks that obstructed their way. Alas! the poor children, instead of getting out of the wood, only went deeper and deeper into it. They fancied they were going in the right direction, and they ran on over bush and rock, in great agitation; but in truth they were going farther and farther from the road.

At length, the path was entirely lost. All around was a thick tangled maze of trees and bushes. There was no trace or track to guide them. The day was cloudy, the sun was fast sinking behind the hills, and the shadows of evening were gathering among the branches of the forest.

The two children stopped and cried bitterly. It was vain to attempt to go farther. Poor Ellen's arms were torn and bloody with scratches from the trees; and Henry was nearly exhausted with agitation and fatigue. They sat down upon a large stone in despair. They put their arms about each other's necks, and wept bitterly.

Here they sat; the night fast coming on, with every prospect of a thunder storm. The rain, in-

deed, began already to fall here and there in large drops; the lightning flashed faintly in the west and the thunder muttered, solemnly, over the far hills.

Their situation was, indeed, pitiable; alone in the wide forest, without shelter or protection; separated from their parents, exposed to the coming tempest; and all this, alas! the consequence of their own fault. It was the recollection of this that added new bitterness to their grief. Oh! said they in one voice, oh, that we had gone to school, as we ought, and then we should not have been in this fearful wood!

The little wanderers still sat side by side upon the rock, shivering with the chill of the evening and wet to the skin by the rain, when at length they heard a light step as if something was approaching them. They were exceedingly startled, for they fancied that nothing but some wild animal could be in this lone place, beside themselves.

The step, however, approached nearer and nearer. It came slowly and cautiously forward, as if to start upon them by surprise. Breathless with fear, the children stood up, gazing into the thicket with intense anxiety and apprehension. At length they could easily distinguish the head, and part of the body of a large animal, black and shaggy, who was coming toward them. It was now very near to them; they could easily distinguish its features and hear its low growl. Suddenly it sprang upon them. The children shrieked—but it was a shriek of joy!

‘It is our good old dog Tartar!’ said Henry, in ecstasy. It was indeed the family dog; he had discovered the absence of the children, and set-

ling off on their track, he followed them through all their wanderings, till he found them as I have told you.

The old dog now led the way, the children followed, and in a short time they were safe at home. They confessed their misconduct to their parents, and having been forgiven, they went to bed, worn out with fatigue, and resolved never again to be guilty of similar errors.

The lesson I would have you draw from this story, my little friends, is this; disobedience to parents, is very apt to bring children into difficulty and danger; and when in danger, how hard is it to bear up against, not anxiety and fear only, but against the consciousness that guilt is added to misfortune. It is easy to support trials which come upon us while we are in the way of duty, but it is very hard to endure evils, and with them the added weight of conscious error.

SALT.

The salt which we eat with our meat is found almost every where. The water of the great ocean contains salt. People collect a great quantity of water, and place it so that the water evaporates and leaves the salt.

Some countries are very far from the sea, but in these countries, there are mines of salt. God knew that salt would preserve many things which men would want to keep, and that it would make their food taste agreeably, so he has given it to all parts of our world, that men might have it every where.

THE ESQUIMAUX DOGS.



The Esquimaux dog, used by the Esquimaux for drawing sledges, is very valuable.

There are several other kinds of domestic dogs, as well as a great variety of wild dogs, of which I have not room to tell you now.

The Esquimaux, a race of people inhabiting the most northerly parts of the American continent, and the adjoining islands, are dependent upon the services of their dogs for most of the few comforts of their lives; for assistance in the chase; for carrying burdens; and for their rapid and certain conveyance over the trackless snows of their dreary plains.

The dogs, subjected to a constant dependence upon their masters, receiving scanty food and abundant chastisement, assist them in hunting the seal, the reindeer, and the bear. In the summer, a single dog carries a weight of thirty pounds, in attending his master in the pursuit of game; in winter, yoked in numbers to heavy sledges, they

five or six persons at the rate of even or miles an hour, and will perform journeys of sixty miles a day.

Dogs are very generally used in Holland and Switzerland, and some parts of France and Germany, for drawing small waggons with light loads. They are commonly employed in the vicinity of large towns to carry vegetables to market. They have been lately used in London and the neighborhood for similar purposes.

The Newfoundland dogs, one of the most active and sagacious varieties, are employed in their native districts to draw carts and sledges, laden with wood and fish, and to perform a variety of useful offices, in the place of the horse. In many of the northern countries, the bold and powerful races of dogs are thus rendered peculiarly valuable. A century ago, nearly all the travelling intercourse of Canada was carried on by dogs.

The dogs of Kamschatka, as described in Langesdorff's Travels, when, in summer, they are not wanted to draw the sledges of the inhabitants, are left to rove at large and find their own food. They keep on the sea shore, or in the neighborhood of rivers, lurking after fish, and standing in the water up to their bellies; when they see a fish they snap at it with unerring aim. In the autumn they return of their own accord to their particular owners in the villages.

The dog was entirely unknown to the inhabitants of the new world, America, before the period when it was introduced there by the Europeans; if we except an extremely small species, called

the alco, which the Peruvians are represented to have *domesticated* as a sort of lap-dog.

From the earliest times, the dogs in Asia appear to have been without masters. The following passage in the fifty-ninth Psalm, evidently refers to this custom; 'At evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied;' or, according to another *interpretation*, 'if they be not satisfied, there they will stay all night.' Harmer, a *commentator* on the Bible, explains this passage, by stating the fact, that dogs in the east do not appear to belong to any particular person, as our dogs do, nor to be fed distinctly by such as might claim some interest in them, but get their living as they can.

Mr. Southey relates two instances of dogs that had acquired such a knowledge of time as would enable them to count the days of the week. He says, 'My grandfather had one which trudged two miles every Saturday to *cater* for himself in the *shambles*. I know of another more extraordinary and well authenticated example. A dog, which had belonged to an Irishman, and was sold by him in England, would never touch a morsel of food upon Friday, that being the day on which Catholics fast.'

I have heard of a dog in Edinburgh that had been accustomed to go to church on Sunday with a man who lived in a neighboring village. The dog would set out on Saturday, go with the man to church, and then return to his master in Edinburgh.

Some of the finest dogs in the world are those

which watch the merino sheep upon the Spanish mountains. They wear large collars with spikes, to protect them from the attacks of the wolves; and they conduct their flocks with a gentleness which is only equalled by their courage. When they return to their folds, the dogs bring up the stragglers without violence; and the man walks at their head, in the true pastoral style, so beautifully described in the Psalms; 'The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.'

MISCELLANEOUS ANECDOTES.

The *convent* of the Great St. Bernard is situated near the top of the mountain known by that name, near one of the most dangerous passages of the Alps, between Switzerland and Savoy. In these regions the traveller is often overtaken by the most severe weather, even after days of cloudless beauty, when the glaciers glitter in the sunshine, and the pink flowers of the rhododendron appears as if they were never to be sullied by the tempest.

But a storm suddenly comes on; the roads are rendered impassable by drifts of snow; the avalanches, which are huge loosened masses of snow or ice, are swept into the vallies, carrying trees and crags of rock before them. The hospitable monks, though their revenue is scanty, open their doors to every stranger that presents himself. To be cold, to be weary, to be benighted, constitute the title to their comfortable shelter, their cheering meal, and their agreeable converse.

But their attention to the distressed does not end

here. They devote themselves to the dangerous task of searching for those unhappy persons who may have been overtaken by the sudden storm, and would perish but for their charitable succor. Most remarkably are they assisted in these truly Christian offices. They have a breed of noble dogs in their establishment, whose extraordinary *sagacity* often enables them to rescue the traveller from destruction.

Benumbed with cold, weary in the search for a lost track, his senses yielding to the stupefying influence of frost which betrays the exhausted sufferer into a deep sleep, the unhappy man sinks upon the ground, and the snow-drift covers him from human sight. It is then that the keen scent, and the exquisite *docility* of these admirable dogs are called into action.

Though the perishing man lie ten or twelve feet beneath the snow, the delicacy of smell with which they can trace him, offers a chance of escape. They scratch away the snow with their feet; they set up a continued hoarse and solemn bark, which brings the monks and the laborers of the convent to their assistance.

To provide for the chance that the dogs, without human help, may succeed in discovering the unfortunate traveller, one of them has a flask of spirits round his neck, to which the fainting man may apply for support; and another has a cloak to cover him. These wonderful exertions are often successful; and even where they fail of restoring him who has perished, the dogs discover the body, so that it may be secured for the *recognition* of friends and such is the effect of temperature, that

the dead features generally preserve their firmness for the space of two years.

There is a most interesting account of the rescue of a child from death, by one of these dogs, which is sweetly put into verse by Mrs. Sigourney.

'Twas night in good St. Bernard's hall,
And winter held his sway,
And round their fire the monks recall
The perils of the day.

Their fruitless search mid storm and blast
Some traveller to befriend,
And with the tale of perils past,
A hymn of praise they blend.

When loud at their monastic gate
The dog was heard to moan,
Why doth he wander forth so late,
Unguided and alone?—

Long on the dreariest Alpine height,
Inured to bold pursuit,
His shaggy coat with frost-work white,
In rushed the lordly brute.

And crouching at his master's feet
A burden strange he laid,
A beauteous babe, with aspect sweet,
Close wrapt in silken plaid.

EXPLANATIONS.

Sledge—a sort of sled used in Lapland and other cold countries.

Domesticated—made tame

Interpretation—an explanation; to tell the meaning of words.

Commentator—one who explains or comments upon a book.

Cater—to provide food.

Shambles—a place where butchers kill meat.

Convent—an assembly of religious persons; a body of monks or nuns. A religious house.

Sagacity—quickness of scent.

Docility—readiness to learn.

Recognition—to renew or gain a knowledge of.

CONVERSATION THIRD, BETWEEN A MOTHER AND HER CHILDREN.

John. Mother, what is meant by that Chapter, father read this morning, where it is said "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and the lion shall eat straw as the ox;" Does it mean that these dreadful creatures will indeed become tame and good natured?

Moth. No, my dear. This is not what is meant. Perhaps it will never be. The language is figurative; and you must understand such figures before you can understand and enjoy some of the most beautiful parts of the bible.

Lucy. Dear mother, do explain these things.

Moth. I will, my dear, as well as I can in one conversation.

Many words are used in two ways, literally and figuratively. If I say the road is dry, and I

will walk a few miles, I use the word road, and walk, literally; just as the child would naturally understand them; but if I say, "we should walk in the heavenly road," I use the same words figuratively; and the meaning is that we should live, or behave as angels, and other heavenly beings do. The most common figures of speech or language, present to the mind a kind of picture of things, which cannot really be seen. If any one tells me that anger is a consuming fire, while I think of anger, I seem to see a fire burning and consuming every thing around.

There are several kinds of figures called by different names. Some of them I shall mention, which are these: metaphor, sim-i-le, or comparison, allegory, hy-per-bo-le, or exaggeration, irony, and personification. If it is said of a brave man, that he is a lion, the word lion is a metaphor, and the language is called metaphorical. If it is said that he is as bold, or as strong as a lion, it is a comparison, or a simile. If it is said of one, who is not very brave, or strong, that he is a lion, it is a hyperbole and the language is hyperbolical. If it is said of a great coward that he is a lion, it is irony. If we should talk to a lion, or tell of his talking to others as if he was a man, it would be personification. Stories about one thing when we all the time mean some other thing, are allegories; and they are called allegorical representations. Fables and parables are allegories; and that passage or place in the chapter which you enquired about, is an allegory. It does not mean that he wolf will dwell, or live with the lamb, but that wicked and cruel men, who are like wolves and serpents, will become

peacable and affectionate, doing nobody any harm.

What Christ says of himself, and the vine, in the fifteenth chapter of John, is an allegory. When he says of the bread and wine, used in the Lord's supper, "this is my body, and this is my blood," it is a metaphor. When he says "Take no thought for the morrow," it is a hyperbole. He does not really mean so much as the words commonly signify. He only means, that we should not trouble ourselves much about to-morrow.

Lucy. Are not metaphors and emblems pretty much alike?

Moth. Yes. A metaphor consists in words, either written or spoken. An emblem is an action or some visible thing, which is used figuratively. What is said of the bread and wine, I told you, was a metaphor; but the bread and wine themselves are emblems of the body and blood of Christ, and are intended to make us think of him, as he hung bleeding on the cross. The water, which is used in baptism, is an emblem of the pure, or virtuous life, we ought to live. As water makes the body clean, so the emblematical meaning of baptism is that the soul should always be kept clear from sin.

If a man is called a lion, it is a metaphor; but if he wears the picture of a lion on his hat, or clothes, that picture is an emblem, or symbol, of bravery, or courage. Symbol means the same as emblem, and symbolical the same as emblematical. Type and typical are sometimes used in the same way

THE ORIGINAL AMERICAN.

*North American Indians.*

Before the American Revolution there were in North America five nations of Indians, which consisted of many tribes; these were united by a sort of *confederacy*, without any superiority of the one over the other. They were known by the names of Mohawks, Oneidas, Onondagas, Cayugas, and Senekas. (Besides these, there were a great many other tribes of Indians in America.) Each of these tribes make an independent State, and is governed in its public affairs by its own *Sachems*. The authority of the rulers consists principally in the good opinion the rest of the tribe have of their wisdom and integrity. Force is seldom resorted to for enforcing obedience. Honor and esteem are their principal rewards: and shame the only punishment. The natives of these tribes think themselves by nature superior to the rest of mankind, and assume a title which, in their lan-

guage, denotes that pre-eminence. This opinion they carefully *infuse* into the minds of their children, which inspires them with *heroic* courage, and renders them formidable to their less powerful neighbors. They seldom make war but from notions of glory, strongly imprinted on their minds; their bravery in battle, and their constancy in enduring torments, equal the fortitude of the most celebrated Romans who were once masters of the world.

The original American, or the American Indian, as he is frequently called, is of a copper color, his hair is strait, long, and black; and his eyes black and piercing. He is much engaged in war, and lives chiefly by hunting and fishing. In former times the Indians used bows and arrows in hunting and war; but many of them now have guns.

In the warmer parts of America, the Indians wear no more clothing than modesty requires; but in the colder regions, they dress themselves more thoroughly in furs or blankets. They often paint the naked parts of their bodies, and particularly heir faces, with frightful figures, such as the heads and teeth of voracious animals. Their houses are called wig-wams, and are very small and mean.

The character of the Indians is not so noble now as it once was. Though in some respects dreadful, it has been very interesting. If they long remember an injury, they never forget the slightest kindness.

Two hundred years ago the Indian whoop was heard on all the fruitful hills and delightful vallies we now possess; but they are either *extinct*, or driven hundreds of miles to the west or north

Their *diminution* is indeed our wealth and peace; but still we would drop a tear over the *decline* of those, who had the first right to this pleasant land, and who, before they were corrupted by us, were in many things worthy of admiration.

EXPLANATIONS.

Confederacy—a league, or contract by which several persons engage to support each other.

Sachem—the title of chief or head Indian.

Infuse—to instil into the mind.

Heroic—brave, intrepid.

Extinct—dead, brought to nothing.

Diminution—wasting, the state of becoming smaller.

Decline—act of going down, or coming to nothing.

SOUTH AMERICA.*South American Indians.*

The South American Indians live a great way to the south of us, in Patagonia, the most southern

district in South America, and is one of the most wretched countries in the world. They have become more civilized than formerly, but are still an ignorant and degraded people.

There is nothing in South America that strikes the beholder with so much astonishment as the Andes, a chain of mountains which run through it from north to south. They are among the loftiest mountains in the world. The highest peak, Chimborazo, is about four miles high. Some of these mountains are always covered with snow; and others have fires within them, and send forth from the top a constant stream of smoke, and sometimes flame, and melted stones. These are called volcanoes.

You have seen or heard of bright stones called diamonds, which are very valuable and precious. These are found in South America. They are washed from the mountains by rains, and are found among the sand in the vallies. A great many slaves are employed there in washing the sand for these diamonds. The keeping of slaves is very wicked, and ought to be abandoned by all human beings who are accountable God.

Cyrus, when young, being asked what was the first thing which he learned, answered, "to speak the truth."

Epaminondas, the celebrated Theban general, was remarkable for his love of truth. He never told a lie even in jest.

All our moral duties are contained in these few words; "Do as you would be done by."

THE INHABITANTS OF PERU.

*Dresses of Gentlemen and Ladies in Peru*

Among the native nations of South America, the Peruvians are the most interesting, having, in some instances, advanced nearer to civilization than even the Mexicans. The lama, or small camel, had been rendered subservient to their industry; and their buildings, erected of stone, still remain, while of the earthen edifices of the Aboriginal Mexicans even the ruins have perished. The history of the Peruvian monarchs cannot, however, be depended on; the government of the *Incas* was a kind of *theocracy*, and the inhabitants revered a divine descent not claimed by the Mexican Monarchs. The religion of the Peruvians was that of love and beneficence; while the Mexicans, in their cruel rites, seem to have been influenced by the fear of some *malignant* deities. Sacrifices of the smaller animals, and offerings of fruits and flowers, formed the chief rites of Peru

vian *superstition*. The captives taken in war were not *immolated*, but instructed in the acts of civilization. The Peruvians had advanced far beyond the Mexicans in the necessary arts of life. Manures and *irrigation* were not unknown, though a kind of *mattock* formed the chief instrument of agriculture. Their weapons and ornaments displayed no small degree of skill, particularly in cutting and piercing *emeralds*. It is much to be regretted that superstition led them to sacrifice numerous victims on the death of a chief, and a favorite monarch was sometimes followed to the tomb by a thousand slaughtered servants.

Though Peru is situated within the torrid zone, it is not so annoyed with heat as the other tropical climates; and though the sky is generally cloudy, shielding the native from the perpendicular rays of the sun, it is said that rain seldom or ever falls; but nightly dews descend on the ground, refreshing the plants and grass that in many places are luxuriously fertile.

In the vicinity of Lima there are many gold and silver mines. Peru is the only part of Spanish America which produces quicksilver; it is found in whitish masses resembling ill-burnt bricks.

EXPLANATIONS.

Incas—the name by which the Peruvian monarchs or kings used to be designated.

Theocracy—a government under the immediate care of God.

Malignant—envious, unpropitious, malicious.

Superstition—observance of unnecessary and uncommanded rites or practices

Immolated—killed in sacrifice.

Irrigation—art of watering or moistening the ground.

Mattock—an instrument of husbandry.

Emerald—a green precious stone.

THE DUTCH.



The people who live in Holland are Dutchmen. The Dutch are very clean and industrious; they love money, and are willing to work hard to get it.

Holland is a small country, as may be seen by looking on the map of Europe. Holland has some very fine cities; Amsterdam, Rotterdam, Leyden, and the Hague. Leyden has a *university*.

Holland is so full of people, that many of them have left their country, and have come to America; many have gone to other countries.

Holland is now part of the kingdom of the Netherlands.

Holland is a wet country. The winter is cold, and the people skate on the ice.

EXPLANATION.

University—a great school where young men are instructed.

INDEPENDENT TARTARY

*Tartars*

The Tartars occupy immense regions in Asia. They spread over the vast tract of country extending from Russia to Kamtschatka. They border upon China, the kingdoms of Botan and Ava, and the Mogul and Persian empires, as far as the Caspian Sea, on the north and west. They spread along the Wolga, and the western coast of the Caspian, as far as Daghestan; they have penetrated to the north coast of the Black Sea, and have an establishment in Crimea, in Little Tartary, and in the Ukraine.

Manners and Habits of the Tartars.

In every age the immense plains of Tartary have been inhabited by wandering tribes of hunters and shepherds, whose indolence refuses to cultivate the earth, and whose restless spirit disdains the confinement of a sedentary life.

In every age the Tartars have been renowned for their invincible courage and surprising con-

quests. In general they are a wandering sort of people, in their peregrinations they set out in the spring in companies of several thousands, preceded by their flocks and herds.

When they come to an inviting spot, they remain there till they have consumed its produce. They have but little money, except what they obtain from their neighbors, the Russians, Persians, or Turks, in exchange for cattle; with this they purchase apparel for their women.

They have few mechanics, except those who make arms. They avoid all labour as the greatest slavery: their only employment is tending their flocks, hunting, and managing their horses. If they are angry with a person, they wish he may live in one fixed place, and work like a Russian. They are hospitable, particularly to strangers who confidently put themselves under their protection.

They are naturally of an easy and cheerful temper, and seldom depressed by care and melancholy; and are so much delighted with their own country that they conceive it impossible to traverse their plains without envying them their possession: "You have travelled a great way," said one of these Tartars to the Baron de Tott; "but did you ever before see a country like ours?"

The dress of the Tartars consists of large shirts and drawers; their habits are commonly made of calico, or some other light stuff which they line with sheep-skin, and sometimes they wear entire garments of the same materials.

Red is the color in the highest esteem with the Tartars; and although their chiefs and grandees are but meanly clothed in other respects, they sel-

dom fail to have a scarlet robe for State occasions. They would rather be without a shirt than a scarlet coat; and the women of quality do not think themselves well-dressed if the scarlet garment is wanting.

The respect paid by the children to their fathers, who are considered as kings to their families, is very great; but they pay little attention to their mothers. They lament a father many days, and during the time abstain from all sort of pleasure. Nothing must be spared to render his funeral honorable, and at least once a year they pay their devotions at his tomb.

THE FRENCH.



The French are inhabitants of France in the west of Europe. Their country is fruitful and pleasant. Their chief city is Paris on the river Seine. They are gay and sprightly people, fond of music, dancing, conversation, and dress. The higher classes are very polite. They have many learned men among them, and a great variety of good books; but the poorer people are left too much without instruction.

INHABITANTS OF EGYPT.

*Egyptians.*

Most of the inhabitants of Egypt are foreigners, who have not become in any degree naturalized to its climate or soil. This celebrated country presents only one native race, which is that of the Copts, or descendants of the most ancient inhabitants of Egypt. They are a people of mixed origin. The blood of the ancient Egyptians is adulterated by the confused mixture of the Persian, Grecian, Roman, and Arabian Races; and the motley offspring of these dissimilar tribes have rather inherited the vices than the virtues of their ancestors. Distinguished from the Arabs and the Turks by the profession of Christianity, and from the Christians, by their obstinate adherence to the heresy of Eutychius, they have been persecuted and despised by Christians and Mahometans, and this very contempt has tended to deteriorate their national character.

The Coptic females are generally elegant in form, and interesting in feature; but their chief

beauty, according to Vansleb, consists in their large, black, and expressive eyes.

The most simple dress of the men, consists of a long shirt, with wide sleeves, tied round the middle. The common people wear over this a brown woolen shirt, but those of better condition a long cloth coat covered with a blue shirt, hanging down to the middle of the leg. On festivals, and extraordinary occasions, the upper shirt is white. They wear about their necks a blue cloth, with which they defend their heads from the weather. It is a general custom among the merchants, to wear a large blanket, either white or brown, in winter: and in summer, a blue and white cotton sheet thrown over the left shoulder. The dress of the women is not so much unlike that of the men, only most of the garments are of silk. It being reckoned improper for a woman to show the whole face, they generally cover the mouth and one eye.

The Mahometans salute each other by kissing the hand, putting it to the head, and wishing peace. The salutation of the Arabs is by shaking hands, and bowing the head. Among the Copts, a son will not sit down in the presence of his father, especially in public, without being desired several times, and in no place in the world do people pay a greater regard to their superiors.

On a journey, the Egyptians set out early in the morning, walk their horses gently, and often stop to refresh under a shade. If they do not travel in state, they carry a leathern bottle of water tied to the saddle; but a person of higher rank has an attending camel laden with water. At night they have large lanterns, stretched upon wires, carried

before them. They seldom make use of tents, but lie in the open air.

Men of quality ride on a saddled camel, and their attendants on camels loaded with carpets, beds, and other necessities, if their journey be long. They commonly carry in their hands a double crook to direct the beast, and to recover the bridle, if it chance to drop. Some of the women, whose circumstances admit of it, travel in litters, carried by camels; another method of conveyance is by means of a round basket, with a cover, slung on each side of a camel.

THE SPANISH.



The Spanish people live in Spain, a country in the south of Europe. By nature that country is very delightful; but their government is tyrannical, and the people are wretched. Though their language is one of the noblest in the world, they have few good books, and few learned men. They are not allowed to print or write, or speak what they think, let it be ever so true, or ever so useful. Thousands in that unhappy country have been put to the most painful death, for daring to think for themselves on matters of religion.

THE PERSIANS.



The Persians live in Asia, a country between the Persian gulf and the Caspian sea, which you can see by looking on the map of Asia.

They are, generally speaking, a fine race of men, they are not tall, but it is rare to see any of them diminutive or deformed, and they are, in general, strong and active. Their complexions vary from a dark olive, to a fairness which approaches that of a northern European: and if they have not all the bloom of the latter, their florid healthy look gives them the no inconsiderable share of beauty. As a people, they may be praised for their quickness of apprehension, their vivacity, and the natural politeness of their manners. They are sociable and cheerful; and with some remarkable exceptions, as prodigal of disbursement as they are eager of gain. The higher classes of the citizens of Persia are kind and indulgent masters; and the low ranks are, as far as respects the active performance of their duty, and the prompt execution of the orders they receive, the best of servants.

The language of Persia is the most celebrated of all the oriental tongues, for strength, beauty,

and melody. In general, the Persian literature approaches nearer to the European, in solid sense, and clearness of thought and expression, than that of any other Asiatic nation; as the language itself has long been softened by the usage of a polished people. The more ancient monuments of Persian literature unhappily perished when the Mahometan fanatics conquered the country in the seventeenth century. One of the oldest remains is the famous Shah-Nama, or history of kings, a long heroic poem.

The number of people employed on the manuscripts in Persia is almost incredible; for no printing is allowed there: learning of course is at a low ebb. Their skill in astronomy is reduced to a mere smattering in that science, and terminates in judicial astrology; so that the people are extremely superstitious. The learned profession in the greatest esteem among them is that of medicine, which is at perpetual variance with astrology, because every dose must be in the lucky hour fixed by the astrologers; which often defeats the end of the prescription.

The Persians keep their heads remarkably warm, wearing, even in summer, caps faced with lamb-skin, so fashioned as to rise into four corners at the top, which is frequently ten or twelve inches high. They prefer scarlet or crimson to any other color. Next their skin they have vests of silk or calico, striped with blue, which are seldom changed till they are worn out. Over these they have several other garments, the weight of which is a great incumbrance to them. Instead of breeches, they have drawers, woollen stockings, and boots.

The women's dress differs little from that of the men, but is more expensive, owing to the ornaments which the richer sort make use of. Among these is a gold plate suspended on the right cheek, just below the ear; on this plate is engraved a prayer in Arabic. The Persians are great admirers of thick and dark eyebrows in their ladies, who dye them of that color, if they are not so already. They rub their feet and hands with orange-colored pomatum, and injure their natural complexion with paint and varnishes. Neclaces are generally worn, to which are suspended, low in the neck, boxes of gold, filled with the most exquisite perfumes. They are exceedingly neat in their garments and houses; the virtue of cleanliness is practised in conformity to their religious doctrines, which enjoin constant ablutions.

The Persians admit but little variety in their food; their breakfast is generally a single cup of coffee early in the morning; and they dine before noon, on sweetmeats, fruit, and dishes made principally of milk: at supper they indulge in animal food, mixed with rice, and made so tender as to render knives and forks unnecessary.

By their religion they are obliged to abstain from wine and strong liquors; but they indulge in opium, and drink a good deal of sherbet, composed of honey and spices. They exercise much hospitality, and embrace every opportunity of inviting strangers to their tables.

When visited by a superior, the Persian rises hastily, and meets his guest nearly at the door of the apartment: on the entrance of an equal, he just raises himself from his seat, and stands nearly

erect; but to an inferior he makes the motion only of rising.

The employment of the Persian females differs but little from those of Europe. Persons of rank dedicate their time to dress and amusements; those in the lower spheres of life execute the business of the house or the field; and those who are exempt from these toils rarely go abroad, except to attend their husbands or masters, in a change of habitation or on a journey. On these occasions they travel on horseback, or on camels, and are completely veiled from the head to the feet; they are preceded on the road by servants, who give notice of the approach of female travellers, upon which all males turn aside, while the ladies pass; a breach of this custom is considered as a proof of ill manners.

RUSSIA.



Russians.

Russia is the largest empire in the world; it extends over a great part of Europe, and Asia, and includes part of North America.

European Russia is the largest country of Europe. The emperor of Russia is sometimes called

czar, and his wife the czarina. One of the emperors, who lived a hundred years ago, was Peter; he was a great man, and taught the Russians many things which they did not know before. Peter built a city called after his name, Petersburg, or city of Peter.

The emperor of Russia who is now alive, is Nicholas.

The English, and other civilized people of Europe, did not know much about Russia till 1553. Then Edward VI, a very good king of England, sent out a vessel, that sailed to Archangel, in the north of Russia. The Muscovites, or Russians, came out in great numbers from the shore to see the English vessel. They had only seen small boats before, and they were struck with astonishment at the sight of the English ship.

The Russians were then a very ignorant people, and still they have not much learning.

They had learned something of the Christian religion from Constantinople. Before the Turks took Constantinople in 1453, the inhabitants of that city were mostly Greeks; and the religious people among them, formed what is called the Greek church.

Some Russians who went to Constantinople learned to worship in the forms and ceremonies of the Greeks; and afterwards, almost all the Russians worshipped God in the manner of the Greek church.

Russia is a very cold country; if the people in Russia do not take great care, they get frozen; they are obliged to wear a great deal of fur, to keep themselves warm in winter.

THE HOTTENTOTS.



The Hottentots live in south Africa and Caffra-
ra, which you may see by looking on the map of
Africa.

The persons of the Hottentots are tall, but their hands and feet are small, in comparison of the other parts of their bodies, which may be considered as a characteristic mark of this nation. The root of their nose is very low, by means of which the distance of the eyes from each other is greater than in Europeans. Their skin is of a yellowish brown hue, resembling that of an European in one of the last stages of the jaundice; this color, however, is not observable in the whites of the eyes.

Their dress consists principally in besmearing their bodies all over with fat, in which there is mixed a little soot. This is never wiped off, so that as the dust and filth, with their sooty ointment, continually adheres to the skin, the natural hue is concealed, and changed from a bright amber brown to

a brownish yellow color. Those who have occasionally seen a Hottentot completely cleansed, say, that one besmeared looks less naked, and is as it were, more complete, than in his natural state; and that the skin of a Hottentot ungreaed, seems to exhibit some defect in dress, like shoes that want blacking.

The huts of the natives are elliptical, being formed by fixing into the ground several large sticks which are bent at the top so as to describe an arch, and then covered with mats sewed together. The only opening into these huts is at the entrance, which is seldom more than three feet high, and answers the triple purpose of chimney, door, and window. Their whole furniture consists of a few earthen vessels for dressing their victuals, and holding their milk, butter, or water. The fireplace is in the middle of each hut, by which means the walls are not so much exposed to fire, and they derive this advantage, that when they sit or lie in a circle round it, the whole company equally enjoy the benefit of its warmth.

A kraal, or village, consists of twenty or more huts, placed near each other in a circular form, containing frequently three or four hundred persons, who live together with great harmony. If any family differences arise, the neighbors are as zealous to reconcile contending parties, as more enlightened nations are to check the appearance of public danger, never desisting till they have fully restored peace and tranquillity. By the circular form of the kraal, with the doors inward, a kind of yard or court is made, in which the cattle are kept in the night. The milk, as soon as it is taken

from the cow, is put to other milk that is curdled, and kept in a leathern sack, the hairy side being inwards, so that they never drink it while it is sweet. The only domestic animals are dogs; and there is hardly a hut without one or more of these faithful creatures, which are absolutely necessary, as well to guard the cattle, as to prevent the approach of wild beasts.

The Hottentots have been stigmatized as a most filthy people; they eat the entrails of beasts, but not till they have been washed, and boiled in the blood of the animal, or roasted on coals. They sometimes boil their meat, but more frequently eat it raw, tearing it to pieces with their fingers, and devouring it voraciously.

When a young man is disposed to marry, and has obtained the consent of the parents, he selects two or three of his best oxen, and drives them to the house of his intended bride's relations, attended by as many friends as he can prevail upon to accompany him. The oxen are slain, and the whole assembly besmear themselves with the fat. The men then sit on the ground in a ring, the centre of which is occupied by the bridegroom; and the women form a similar ring round the bride. In this situation they continue, till the priest comes and performs the ceremonies.

Zealously pursue the course that leads young minds to God; for faith, and love, and holy hope point to the blest abode.

MODERN GREECE.

Greece is that part of Europe inhabited by the descendants of the ancient Greeks, once celebrated for learning and the fine arts. From the defeat of the Persian power, to the death of Alexander, a period of one hundred and eighty years, the *genius* of Greece was displayed in the brightest splendour. The name of the painter and the *sculptor* was celebrated in *festivals*; their works were exhibited at the public *games*; and they were reputed to confer by every specimen of their art, distinguished honor upon their country. The *monuments* of their talents reflected lustre upon their character, and gave it the highest respectability; but the glory of the Greek nation has long since passed away, and their descendants have long been sunk in ignorance and superstition. Cabins of dried mud, more fit for the abode of brutes than of men; women and children in rags, running away, at the approach of the stranger and the *janissary*; the affrighted goats themselves scouring over the hills, and the dogs alone remaining to receive you with their barking—such is the scene that dispels the charm that fancy would fain throw over this once celebrated country. The inhabitants of Greece, situated under a pure sky, in a wholesome, temperate atmosphere, *impregnated* with the sweetest *emanations* on a soil which nature decks with choicest flowers and clothes with the verdure of an eternal spring, or which may be enriched with crops of every sort or with delicious fruit, we might expect among the people, to meet only with agreeableness of manners, and sweetness of disposition. But this is not always the case; for the ignorant and tyrannical

usurper may, by his stupid ferocity, *pollute* the most happy climate. The men of this charming country, notwithstanding their long subjugation to the Turk-



ish yoke, are of a handsome stature. Here is a picture of a Grecian with a book under his arm: he carries his head high, and his body erect: he is dignified in his carriage, easy in his manners, and nimble in his gate: his eyes are full of vivacity; his countenance is open, and his address agreeable and *prepossessing*: he is neat and elegant in his clothing, and has a taste for every thing beautiful: he is active, industrious, and enterprizing—is capable of executing great things: he speaks with ease, and expresses himself with warmth, and is capable of astonishing with his natural eloquence.

Greece, after remaining in a state of subjugation to the Romans, Venitians, and Turks for two thousand years, has attempted to establish its in-

dependence. In 1821, a *revolt* was excited by Prince Alexander Ypsilanti; and after sustaining for years a long and *sanguinary* war with the Turks, in which thousands of her brave countrymen have been slain by Turkish arms, she has succeeded in *ameliorating* her condition; and it is to be hoped that she will ere long be able to rekindle the glory of her ancestors amidst her desolate groves and broken *altars*, and *Athens* and *Sparta* be restored to their former glory, with new associations of splendour and renown.

EXPLANATIONS.

Genius—disposition of nature by which any one is qualified for some peculiar employment.

Festival—anniversary day of civil or religious joy.

Game—sport of any kind.

Monument—any thing by which the memory of persons or things is preserved.

Janissary—a Turkish soldier.

Impregnated—filled.

Emanation—that which issues from another substance.

Usurper—one who seizes or possesses that to which he has no right.

Pollute—to defile or debase.

Prepossessing—filling with a good opinion at first sight; unexamined.

Revolt—desertion change of sides.

Sanguinary—bloody, cruel.

Altar—the place where offerings to Heaven are laid; the table in christian churches where the communion is administered.

Athens and *Sparta*—cities of ancient Greece.

THE ISLES OF GREECE.

It is not possible for any power of language adequately to describe the appearance presented at the rising or the setting of the sun in the *Ægean* Sea. Whether in dim perspective, through grey and silvery mists, or amidst hues of liveliest purple, the isles and continent of Greece present their varied features, no pen nor pencil can portray the scenery. Whatever, in the warmest fancies of my youth, imagination had represented of this gifted country, was afterwards not only realized, but surpassed. Let the reader picture to his conception, an evening sun behind the *towering cliffs* of *Patmos*, gilding the battlements of the *monastery* of the *Apocalypse* with its departed rays; the consecrated island surrounded by inexpressible brightness, seeming to float upon an abyss of fire; while the moon in milder splendor is rising full over the opposite expanse. Such a scene I actually witnessed with feelings naturally excited by all the circumstances of local solemnity; for such indeed might have been the face of nature, when the inspiration of an Apostle, kindling in its contemplation, uttered the alleluias of that mighty voice, telling of Salvation, and Glory, and Power.

EXPLANATIONS.

John, the evangelist, being at Ephesus, was ordered by the emperor Domitian, who was a great enemy to christians, to be sent bound to Rome, where he was condemned to be cast into a chaldron of boiling oil, but a miracle appeared in his favor; the oil did him no injury, and Domitian, not

being able to put him to death, banished him to Patmos to work in the *mines*. Here he is supposed to have preached salvation to the miners; and to have wrote the book of Revelations called the *Apocalypse*. From this circumstance the Isle of Patmos is called the Monastery of the *Apocalypse*, whose towering cliffs are so beautifully gilded with the last rays of the setting sun.

Mines, are caverns under ground where silver and other metals are dug. In some places in the world, poor people are confined all their lives in digging for silver and gold.

THE HINDOOS.



The Hindoos are called so from *Indoo* or *Hindoo*, which in the Shanscrit language, signifies the moon, from which, and the sun they deduce their fabulous origin. Hindostan, the domestic appellation of India, is derived from *Hindoo* and *stan*, a region, and the river Indus takes its name from the people.

The Hindoos have, from all antiquity, been divided into four great tribes, each of which comprehends a variety of inferior casts. These tribes do not intermarry, eat, drink, or associate with one

another, except when they worship at the temple of Juggernaut, where it is held a crime to make any distinction.

The first and most noble tribe, are the Brahmins, who are the priesthood. They are not excluded from government, trade or agriculture, though they are strictly prohibited from all menial offices. They derive their name from Brimha, who, they allegorically say, produced the Brahmins from his head, when he created the world.

The second in order is the Sittri tribe, who, according to their original institution, ought to be all military men, because Brimha is said to have produced them from his heart, as an emblem of that courage which warriors should possess.

The name of Beish is given to the third tribe, These are for the most part merchants, bankers, and shop-keepers, and are said to have sprung from the belly of Brimha, the word Beish signifies a provider or nourisher.

The fourth tribe is that of Sudder, who are menial servants, incapable of raising themselves to any superior rank: they are supposed to have sprung from the feet of Brimha.

If any of the four tribes be excommunicated, he and his posterity are forever shut out from the society of every person in the nation, excepting that of the Hari cast, who are held in utter detestation by the other tribes, and are employed only in the meanest and vilest offices. This circumstance renders excommunication so dreadful that any Hindoo will suffer torture and even death, rather than deviate from one article of his faith.

THE CHINESE.



The Chinese are inhabitants of China. As foreigners, or people of other countries, have never been allowed to travel much in China, we are not very much acquainted with that country. We do know, however, that it is very populous, or full of people; and that parents, who have more children than they know how to support, are allowed to throw their infants into the rivers or streets; and it is said, that in Pekin, a very large city, carts are employed every morning to go round, and pick up the children, who have been thrown out the night before, and carry and throw them, dead or alive, into one pit together.

The Chinese are Idolaters, and their temples or meeting-houses, are called Pagodas.

In China the men and women dress very much alike. The men frequently wear petticoats, and women frequently drawers. The richer people dress much in silks, and the poorer people in cottons. It is the custom of the Chinese to keep the feet of their female children bound so tight, that they may never grow. Few of their feet are more than five inches long, or two inches broad. Such a miserable and unnatural foot is thought to be indispensable to female beauty.

THE TURKS.

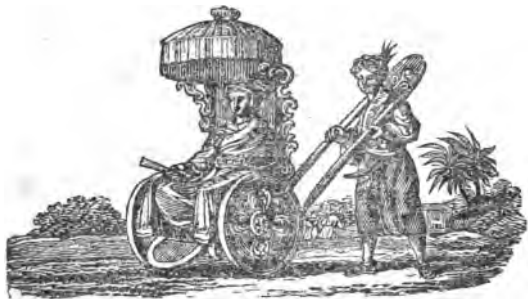


The Turks live in Turkey, a large country in the east of Europe and west of Asia. Their chief city is Constantinople. Instead of a hat, they wear a piece of cloth bound about their heads, which is called a turban. They sit with their feet under them, on mats or cushions, and do not use chairs.

The Turks are ignorant and cruel. The men are allowed to have several wives apiece, whom they treat more like brutes than like companions. In religion they are Mahometans, that is, they believe in Mahomet, a man who lived about twelve centuries ago, and pretended to be a greater prophet than Jesus Christ. The writings of Mahomet, called the Koran, teach that heaven is a place of animal enjoyments; and that those who die in fighting for that religion, will immediately go to such a heaven. A Turkish meeting house is called a mosque, and distinguished by an emblem in the form of a crescent, or new moon, with the horns upward.

No person is infallible. To confess our errors is only to acknowledge that we are wiser to-day than we were yesterday.

THE JAPANESE.

*Sedan Chair.*

The Sedan chair is a small portable carriage used by the ladies of Japan in making their morning visits. The *empire* of Japan consists of the islands of Nippon, Jesso, Kiusiu, and several smaller ones adjacent. These islands are situated in the Pacific Ocean, in Eastern Asia. It is a rich, populous, and remarkable empire, holding no intercourse with any nation, except the Dutch and Chinese. The climate is mild and healthy and the soil productive. *Agriculture* is held in high estimation, and no portion of the soil except the most barren wastes, is left uncultivated.

The Japanese are the most civilized people in Eastern Asia, and are remarkable for their industry and ingenuity. They excel most nations in the manufacture of silk and cotton goods, and in Japan and porcelain ware. Great attention is paid to education; and they have several schools for the

higher branches, as *Rhetoric*, *Astronomy*, *Mathematics*, &c.

EXPLANATIONS.

Empire—a country where the supreme power is vested in one man.

Agriculture—farming, or the art of cultivating the ground.

Rhetoric—the art of writing or speaking elegantly.

Astronomy—a knowledge of the sun, moon, and stars.

Mathematicks—that science which teaches to number and measure.

HISTORY OF THE LION.

The lion is one of the most terrible of all animals. Some lions are said to be nearly five feet high, and between nine and ten from the nose to the insertion of the tail. The ordinary height, however, is between three and four feet: the *lioness* is not so large.

The general colour of the lion is yellow. His look is bold, his gait proud, and his voice terrible. His face is broad, and some have thought that it resembles the human kind. It is surrounded with a very long *mane*, which gives it a most majestic appearance. The top of the head, the temples, the cheeks, the under jaw, the neck, the breast, the shoulder, and the hinder part of the legs, are all furnished with long hair, while the other part of the body is covered with very short hair. Hi-

teeth are terrible, and his paws like those of the cat. His eyes are bright and fiery; nor even in death does this terrible look forsake them. He *prowls* about for food by night, and boldly attacks all animals that come in his way. The lion produced under the burning sun of Africa, is of all creatures the most undaunted; those that are bred in more temperate countries, or near the top of cold lofty mountains, are far less dangerous, than those which are bred in the vallies.

Fierce and formidable as the lion appears, he seems *instinctively* to dread the attacks of man; and in those countries where he is frequently opposed, his ferocity and courage gradually decrease. This alteration in the animal's disposition, proves at once that he is capable of being tamed; and, in fact, nothing is more common than for the keepers of wild beasts to amuse themselves by playing with the lion, and even to chastise him without a fault; yet the creature bears it all with calmness. The lion, on the whole, is a generous minded beast, and has given frequent proofs both of courage and *magnanimity* of his disposition. He has often been seen to spare the lives of those animals that have been thrown him to eat, to live with them in habits of sociability and friendship, and willingly to share with them the food that was given for his own support. Another superiority, which the lion possesses over every other animal of the carnivorous kind is, that he kills from necessity more than choice, and never destroys more than he is able to consume.

To give my young readers a better idea of the figure and appearance of the lion, I have procur-

ed the picture of a young lion, and here it is; by



which you will see that lions, when a few weeks old, are only as large as small dogs, and they are harmless, pretty, and playful as kittens. The lion is always found where there are large herds of antelopes and other animals feeding together. The lion follows these herds, and kills them, night after night.

EXPLANATIONS.

Lioness—a she lion.

Mane—the long hair about the neck of a horse or a lion.

Prowl—to go about like a beast of prey.

Instinctively—naturally, without being taught by reason.

Magnanimity—greatness of mind, noble feeling.

THE BIBLE.

The Bible is divided into the Old Testament, and the New Testament. *Testament* means will. These Testaments contain God's will—what God chooses his creatures should do. The first part of the Bible is called the *Old Testament*, because it was written first. The *New Testament* is called

new, because it was written last. The Bible was written by different people at different times.

The old Testament was written in the Hebrew language. It is the history of the people once called Hebrews, they have since been called Jews.

The New Testament was mostly written in the Greek language. The first four books of the New Testament are Matthew, Mark, Luke, and John. These books are sometimes called Gospels. They are four histories of Jesus Christ, they were written by four good men, who loved Christ. The names of the books are taken from the names of the men who wrote them. Matthew, Mark, Luke, and John. They are sometimes called Saint Matthew, Saint Mark, &c. Saint means a holy or pious person.

Besides these Gospels, the New Testament contains the epistles and the *Revelations*.

Children see Romans, Corinthians, Ephesians, written over the top of the pages of the New Testament. They see Jude, Peter, James, &c.—Romans, Corinthians, and Ephesians, mean the letters of Saint Paul to the people who lived at Rome, at Corinth, and at Ephesus. Jude, Peter, James, mean letters written by Jude, Peter, and James.

Children cannot understand any thing about the *Revelations*.

We read in the New Testament, of the Temple, the Synagogue, Scribes and Pharisees; young children do not know what these words mean.

The temple was a very great and beautiful church; the first temple of the Jews was built by king Solomon.

Synagogues were smaller churches, where the ministers taught the people.

There are at this time different sorts of sects of Christians; there are Quakers, Roman Catholics, Baptists, &c. There are different sects of Jews. The Pharisees were one sect of Jews. The Pharisees pretended to be better than any other people, they pretended to be better than they were. This is to be a *hypocrite*.

Jesus Christ did not love the Pharisees, he called them "hypocrites."

Scribes.—It has been written in another place, that printed books have not been used more than three hundred years. Before printed books were used, people had no other books than those which were written with a pen. The people who wrote all the books were called *scribes*, or writers.

The Jews had books written by wise men called prophets; the people wanted to read these books; they had a law which God gave them to obey; they wanted to read that also; so instead of having the law and prophets (which are a part of the Bible that we use) printed as we now have them, they had them written; and instead of printers, as we have, they had *scribes*, to write the "law and prophets," for the people to read.

When the love of pleasures and vicious companions is allowed to amuse young persons, to engross their time, and to stir up their passions, let them take heed and beware!—the day of ruin begins to draw nigh. Fortune is squandered; health is broken; friends are offended, estranged; aged parents, perhaps, sent mourning to the dust

THE LEOPARD.



The leopard is smaller than the panther; but resembles him in form; his colour is brighter, and the spots on his skin are smaller, and so disposed as to resemble the print of the animal's foot. The circular spots or rings on the panther have frequently a spot in the middle; those of the leopard have none. He is very beautiful, and his skin is much prized. He preys, like the panther, on antelopes, sheep, monkeys, and other animals. He abounds in the interior of Africa, and is found in many parts of Asia.

ANECDOTES.

It used to be said that the leopard could be caught by a trap with a mirror so contrived, that the animal, on seeing the reflection of himself in the mirror, would imagine that he had met with an enemy, and so attack it; upon which the trap would spring and secure him.

I have heard of a boy, who had never seen a mirror, till one day, being in a great passion, he happened to pass one. He thought the image he saw was another boy, and it looked so wicked, that he was very much alarmed. He lifted his stick to defend himself, when the boy in the glass lifted his

stick also. He took this for a challenge, and struck at the imaginary boy, thus dashing the mirror in pieces. The leopard, then, is not alone in disliking his own angry face, so long as he thinks it belongs to some body else.

In the year 1708, two of these animals, a male and female, with three young ones, broke into a sheepfold at the Cape of Good Hope. They killed nearly an hundred sheep, and regaled themselves with the blood; after which they tore a carcass into three pieces, and gave one of these to each of their offspring; they then took each a whole sheep, and thus laden, began to retire; but having been observed, they were waylaid on their return, and the female and the young ones were killed, while the male effected his escape.

DIFFERENT STATIONS IN LIFE.

Little Sally Norton had been one day to pay an afternoon's visit to Miss Harriet, the daughter of Mr. Pemberton. The evening proved rainy, she was sent home in Mr. Pemberton's coach; and on her return, the following conversation passed between her and her mother.

Mrs. Norton. Well, my dear, I hope you have had a pleasant visit.

Sally. Oh yes, mother, very pleasant: you cannot think what a great many fine things I have seen. And then, it is so charming to ride in coach.

Mrs. N. I suppose Miss Harriet showed you all her playthings

Sally. Oh yes, such fine large dolls, so smartly dressed, as I never saw in my life before. Then she has a baby house, and all sorts of furniture in it. And she showed me all her fine clothes for the next ball; there's a white frock all full of spangles and pink ribbons; you can't think how beautiful it looks.

Mrs. N. And what did you admire most, of all these fine things?

Sally. I don't know, I admired them all; and I think I like riding in the coach better than all the rest. Why don't we keep a coach, mother? and why have not I such fine clothes as Miss Harriet?

Mrs. N. Because we cannot afford it, my dear; your papa is not so rich by a great deal, as Mr. Pemberton; and if we were to lay out our money upon such things, we should not be able to pay for food and clothes, and other necessities for you all.

Sally. But why is not papa as rich as Mr. Pemberton?

Mrs. N. Mr. Pemberton had a large fortune left to him by his father; but all the money your papa has, he gains by his own industry.

Sally. But why should not papa be as rich as any body else? I am sure he deserves it as well.

Mrs. N. Do you not think that there are a great many people poorer than your papa, who are quite as good?

Sally. Are there?

Mrs. N. Yes, to be sure. Don't you know what a number of poor people there are, all around us, who have very few of the comforts we enjoy?

What do you think of Jones the laborer? I believe you never saw him idle in your life.

Sally. No; he is gone to work long before I am up, and he does not return till almost bed-time, unless it be for his dinner.

Mrs. N. Well, how do you think his wife and children live? Should you like that we should change places with them?

Sally. Oh no! they are so poorly clothed.

Mrs. N. They are indeed poor creatures, but I am afraid they suffer worse evils than that.

Sally. What, mother?

Mrs. N. Why, I am afraid they do not often get as much victuals to eat as they want. And then in winter they must suffer for want of fire, and warm clothes. How do you think you could bear all this?

Sally. Indeed I don't know. But I have seen Jone's wife carry great brown loaves into the house; and I remember once eating some brown bread and milk, and I thought it very good.

Mrs. N. I believe you would not much like it constantly; besides, Jones' children can hardly get enough of that. But you seem to know almost as little of the poor as the young French princess did.

Sally. What was that mother?

Mrs. N. There was one year so little food in France, that numbers of poor people were starved to death. This was mentioned before the king's daughters. "Dear me," said one of the princesses, "how silly that was; why rather than be starved; I would eat bread and cheese." She was then told that the greatest part of the people in France, scarcely ever eat any thing better than black bread all their lives; and that many would

there think themselves very happy to get enough of that. The young princess was sorry for this; and she parted with some of her fine things, that she might help the poor.

Sally. I hope there is nobody starved in our country.

Mrs. N. I hope not; if any cannot work for a living, it is our duty to assist them.

Sally. Do you think it was wrong for Miss Harriet to have all those fine things? The money which they cost might have relieved many poor people.

Mrs. N. Miss Harriet has money enough to be charitable to the poor, and to indulge herself in such things as she likes. Might not the children of Mr. White, the baker, and Mr. Sharp the tailor, ask if little Sally Norton should be indulged in her pleasures? Are you not better dressed than they are, and is not your baby house better furnished than theirs?

Sally. Why, I believe so; I remember Polly White was very glad of one of my old dolls, and Nancy Shape cried for such a sash as mine, but her mother would not let her have one.

Mrs. N. Then you see, my dear, that there are many, who have fewer things to be thankful for than you have. Every thing ought to suit the station in which we live, or are likely to live. Your papa and I are willing to lay out part of our money for the pleasure of our children; but it would be wrong in us to lay out so much, that we should not leave enough to pay for your education, and some other necessary articles. Besides, you

would not be happier if you had a coach to ride in, and were better dressed than you are now.

Sally. Why, mother?

Mrs. N. Because the more of such things that we have, the more we want. Which, think you, enjoys most a ride in a coach, you, or Miss Harriet?

Sally. I suppose I do.

Mrs. N. But if you were both told, you should never ride in a coach again, which would think it the greatest hardship? You could walk, you know, as you have always done before; but she would rather stay at home, I believe, than expose herself to the cold wind, and trudge about in the wet and dirt.

Sally. I believe so too; and now, mother, I see that all you have told me is very right.

Mrs. N. Well, my child, make yourself contented and cheerful in your station, which you see is so much happier than that of many children. So now we will talk no more on this subject.

THE TEA PLANT.

There are many different kinds of tea, among which are hyson, souchong, and bohea; but, whether these all grow on the same plant or not, is doubtful. The quality of the tea depends very much on the soil and situation in which the plant grows, the time when the tea is gathered, and the manner in which it is treated.

Our teas are chiefly brought from China, in the east of Asia, about sixteen or seventeen thousand miles in the way we go for it.

In Dobson's Encyclopedia, the tea plant is thus described:

"The tea plant, which is an *evergreen*, grows to the height of five or six feet. The leaves, which are the only valuable part of it, are about an inch and a half long, narrow, *indented*, and tapering to a point like those of the sweet brier, and of a dark green colour. Its flowers resemble those of the white wild rose. The stem spreads into many irregular branches. The wood is hard, of a whitish green colour, and the bark is of a greenish color.

The leaves are not fit for being plucked till the shrub is of three years' growth. In seven years it rises to a man's height; but as it then bears but a few leaves, it is cut down to the stem, and this produces a new crop of fresh *shoots* the following summer, every one of which bears nearly as many leaves as a whole shrub."

Our *ancestors*, fifty or a hundred years ago, made their breakfast and supper on milk, and sometimes broth; but now, tea or coffee is drunk twice a day in almost every house. Milk, however, is better for children, and probably it would be more healthy for grown persons.

EXPLANATIONS.

Soil—the top of the ground.

Evergreen—a plant which does not shed its leaves in winter.

Indent—to notch like a saw.

Shoot—a sprout.

Ancestor—parent, grand-parent, &c.

THE COFFEE PLANT.

Coffee grows only in warm countries. It is *cultivated* in the East Indies, in the West Indies, and in South America. It was not much used till about three *centuries* ago.

The full grown tree is about twenty-five feet high. It begins to bear the second year, and is in full bearing the third. In the West Indies and South America, each plant produces from one to two pounds of coffee in a year.

The coffee grows in the centre of a kind of fruit, like a cherry, of a deep red color, from which the kernel is separated in many different ways.

EXPLANATIONS.

Cultivate—to make grow, to improve.

Century—a hundred years.

THE SUGAR CANE.

The sugar cane is a jointed *reed*, commonly measuring from three feet and a half to seven feet in height, and sometimes rising to twelve feet. When ripe, it is of a fine straw color *inclining* to yellow, producing leaves or blades, the edges of which are finely and sharply *serrated*. The joints of one stalk are from fifty to sixty in number, and the stalks rising from one root are sometimes very numerous.

The canes are planted in fields somewhat like corn, and in November, when they are in full blossom, such a field is said to be one of the most beautiful productions that the pen or pencil can describe.

In harvesting the cane, the leaves are *reserved* as food for cattle, and the stalks cut into pieces about a yard long, bound into bundles, and carried to mill; where they are bruised, and the juice is *extracted*, and boiled into sugar. In the best of the West India Islands, one acre of cane produces three or four thousand pounds of moist brown sugar, and sometimes eight thousand pounds.

EXPLANATIONS.

Reed—a stalk, a little tree.

Incline—to lean, to approach.

Serrate—to indent like the teeth of a saw

Reserve—to keep back, to save.

Extract—to draw out, to press out.

METALS.

GOLD.

LEAD.

SILVER.

TIN.

COPPER.

QUICKSILVER.

IRON.

Ear rings are made of gold. Thimbles and spoons of silver. Cents are made of copper. The horses' shoes are made of iron. The spout is made of lead. Candlesticks, pans, and watering-pots are made of tin. The back of the looking glass is covered with quicksilver.

These are all metals. Metals come out of the ground.

People dig into the earth to find metals.

The place where metals can be found, is called a Mine. The metal is found in the mine, mixed with dirt, stones, and some other substances; when

The metal is found, mixed in this manner, it is called an ore.

Gold is the heaviest of all metals; it weighs more than nineteen times as much as water weighs. That is, a cup full of gold would be more heavy than nineteen cups filled with water.

Silver is eleven times heavier than water.

Copper is nearly nine times heavier than water.

Iron is eight times heavier than water.

Lead is twelve times heavier than water.

Tin is seven times heavier than water.

Quicksilver is fifteen times heavier than water.

Steel, of which scissors, knives, and many other things are made, is prepared from iron—just such black iron as the stove—it is made so smooth bright, and sharp, by a particular manner of working it.

Brass, of which knockers, bell handles, little thimbles, and a great many other things, are made, is itself made of copper, and another whitish substance called zinc. The copper and zinc are melted together, and become brass.

Children often melt lead, and pour it into different shapes. If the melting lead is kept for a considerable time over the fire, a quantity of small scales may be perceived floating upon the surface of it; if the lead remain a long time upon the fire, the whole of it will be changed to these scales; they will become fine powder; the powder of burnt metals, (for all except gold and silver, may be burnt by a long continued heat,) is called calx. The plural of calx, is calces. The calces of lead, prepared in one way, become red lead; prepared in a other way, they become white lead.

The white paint which is put upon houses is a mixture of oil and white lead.

Metals and glass are brilliant; that is, they shine when they are in the light. The light passes through the glass; it is transparent. Light does not pass through the metal; it is opaque.

Metals are the heaviest substances which are known in the world. Take a piece of paper just as big as a dollar, in one hand, and a dollar in the other—which is the heaviest? Metals are heavy.

Take a hammer, and a little piece of brick—strike the brick with the hammer—the brick flies into a thousand little particles. Take a piece of lead beat it with the hammer, it spreads larger and larger, the longer it is beaten. This property of spreading under the hammer is malleability. A substance which spreads, when it is beaten, is malleable. The brick is not malleable, it is brittle. Lead is malleable. All metals are malleable. One name for a hammer, is a mallet.

Metals can be drawn out to wire. Iron, and brass, and gold wire, are used for many purposes. When a lump of any substance can be drawn out into a string, it is ductile. Molasses, when it is boiled, becomes hard—a lump of it can be pulled out very long, and can be twisted, without breaking. In the same manner, a lump of gold, iron, or brass, can be drawn into wire. Gold can be drawn to a wire as fine as a hair.

Metals are ductile.

The sticking together of the parts of a substance is called cohesion, or tenacity. Sand has no tenacity, but gold has.

Metals will melt—a lump of wax, or of snow

will melt very quickly; it takes a longer time, and a hotter fire, to melt metals than to melt snow.

Melting is fusion. Substances which melt are fusible. Some substances, when they are put into the fire fall to powder, as wood which falls to the powder called ashes. A substance which is changed by fire to powder, is calcined.

Metals are fusible.

A metal is a brilliant, opaque, heavy, malleable, ductile, and fusible mineral.

Metals are found in all countries. Some countries produce much greater quantities than others. Very little gold is found in Europe; Asia produces some, Africa more, and the gold mines of South America more than every other part of the world. There is a great deal of silver in South America. The richest gold and silver mines are in Potosi, in the country of Peru.

THE ZEBRA.



The Zebra is a little larger than the ass, and resembles the horse in figure. His color is white, with regular black stripes. He is a native of Africa. His appearance is very beautiful, and he is

esteemed one of the handsomest of quadrupeds.

The Zebra feeds in the same manner as the horse, ass, and mule: and seems to delight in having clean straw and dried leaves to sleep upon. His voice can hardly be described; it is thought by some to have a distant resemblance to the sound of a post horn. It is more frequently heard when the animal is alone, than at other times. He is only known in a wild state.

DIALOGUE SECOND, BETWEEN A FATHER AND SON.

Father. What is a brute, Charles?

Charles. We call an animal without reason a brute.

F. Do any brute animals resemble man?

C. Monkeys *look* like men. How does a man differ from a monkey?

F. He possesses reason, which the monkey does not. You know the difference between the mind and the body?

C. Yes; the mind thinks. Have not brutes mind?

F. What think you?

C. The dog knows his master, when he loses him, he remembers him, and looks for him. He has a mind.

F. Every creature that lives has some portion of mind, or intellect, as it is sometimes called. The intellect of brutes is called *sagacity*. Which possesses the greatest portion of sagacity, the oyster who lies still in his shell, or the affectionate dog?

C. The dog, surely. I have heard that man is a rational creature

F. Which means, that he possesses more intellect than brutes.

C. Have brutes any language?

F. They have different cries, to express pleasure or pain; they are capable of *sympathy*.

C. What is sympathy?

F. It is a feeling, caused by the feeling of another.

C. I do not understand you.

F. If you see a person grieved, do you feel happy?

C. I feel sad.

F. If you see little boys very happy and gay, how do you feel then?

C. I feel happy and gay too.

F. You feel sad, because another is sad; and gay, because another is gay. You feel *sympathy* with others.

C. Do brutes show any signs of this feeling?

F. Yes. Horses, which have been fed together, or which have worked together, are glad to meet when they have been parted. As soon as they see each other, they make a noise which expresses the pleasure they feel. Many other animals show sympathy. They love one another. This is affection.

C. If brutes have intellect, and affection, in what is man entirely different from them?

F. He has *curiosity*, or the love of knowledge; he can understand what is right, and what is wrong; he can tell his thoughts; he makes use of tools or instruments; he uses fire; he laughs; he

weeps; he believes in God, and hopes he shall live in another world. Brutes do none of these things.

Brutes sometimes live in great numbers together; then they are called *gregarious*.

When men live in large numbers together, that is *society*.

When an individual lives alone, he is said to be *solitary*.

A bird in a cage is solitary. A flock of pigeons is gregarious. Bees, which live in large companies, are gregarious.

When a gregarious animal is taken away from the rest of its species, it grows sad and inactive. A bee, kept by itself, would not be "the busy bee," he would not build his cell skilfully, and spread his wax neatly—he would become miserable and idle; and he would soon die.

When a man lives far away from other men—when he lives in prisons, or is left by ships alone on an island, he is not happy. He can do no good; he can feel no sympathy; he cannot converse or talk with any one; he cannot grow wiser or better.

If he is left alone when he is a little child, and can get food enough to keep him alive, but has nobody to teach him any thing, he grows up like a brute. Some children have been left in this manner; people have found them when they had grown up; they could not speak, nor could they ever be taught to speak; they lived like brutes all their days.

C. Children ought to be very thankful then, who have parents and teachers to instruct them.

F. Yes; for they are more helpless than young animals of any other species.

C They must live a long time before they can walk, or speak, or provide food and clothes for themselves. The brutes walk as soon as they live; they soon learn to find their own food, and they need no clothes. God has given them all the covering they want.

HISTORY OF CORTEZ AND PIZZARRO.

Mexico is on the southern part of North America. The territories subject to the emperor of Mexico were very extensive.

The capital of Mexico was situated in an extensive and beautiful valley, and was a large and splendid city. It was called Mexico.

It was by far the greatest and most interesting city in all America at the time of its discovery. The number of inhabitants was many thousands. The city still exists, and is a great place.

Now, the king of Spain determined to conquer Mexico. The people of Mexico had indeed done him no harm, and owed him nothing: they were a happy and innocent people; but this was no protection to them.

You will not read much about kings before you will learn that they care little whether what they do is right or wrong. They are generally governed by selfishness, and do what they please, without regard to justice or humanity.

The person chosen to subdue Mexico was Fernando Cortez, a cruel and desperate man, as you will see. He took about six hundred soldiers with him.

After several battles along the country in the way to Mexico, Cortez approached the city.

The emperor, who reigned at that time was Montezuma: he received Cortez with hospitality, and treated him kindly.

But this did not prevent Cortez from pursuing his design: he took several men with him, suddenly entered the palace of Montezuma, seized him, and carried him away.

After a while, he put fetters on him, and put him in prison. In this situation Montezuma remained a long time, and suffered very ill treatment.

At length, the inhabitants being enraged against Cortez, to appease them, he brought Montezuma before them. But they discharged a shower of arrows at him, and Montezuma was wounded.

The poor monarch soon died of his wounds and a broken heart. After his death, Mexico was bravely defended by his son, Guatimozin, who then became emperor.

But the city was unable to hold out, and at length it surrendered to Cortez. Thus Mexico became a part of the dominions of Spain.

By such means, the oppression and subjugation of the weak and defenceless, kings have been accustomed to increase their wealth and power, and call it glory.

SETTLEMENT OF NORTH AMERICA.

About two hundred and twenty years ago, that is, in the year 1607, some English people, about one hundred in number, came to Virginia, and

made a settlement on James river. The first town they built they called Jamestown.

I need not tell you, that no people but Indians lived in this part of North America at this time. The great towns, such as Boston, New-York, Philadelphia and others, did not exist then. Vast forests extended over the whole country, and in these forests lived numerous tribes of Indians. These Indians were generally unfriendly to the white people, and would often kill them, if they could.

One day captain Smith, who was one of the people of Jamestown, had been up a river in a boat. He was discovered by the Indians, seized by them, and carried before Powhattan, who was their chief, or king. Powhattan and his counselors decided that he should be put to death. Accordingly, he was brought forward, and his head laid upon a stone. Powhattan then took a club, and raised it in the air, to strike the fatal blow.

What was his astonishment, to see his daughter, a beautiful Indian girl, run shrieking between him and Smith, and place herself in a situation to shelter him from the club of her father! Powhattan was so much moved by the conduct of his charming daughter, who thus taught him to exercise pity that he saved Smith from death, and next day sent him in safety to his friends at Jamestown.

It was about eight years after the settlement of Virginia, that is, in 1665, some Dutch adventurers, from Holland, in Europe, made a settlement on the Island of New-York, which was then called Manhattan. This laid the foundation of the city of New-York.

In the year 1620, some English people, called puritans, arrived at Plymouth in Massachusetts and made the first settlement in New-England. They came to America, principally, freely to enjoy their own peculiar religion. They were about one hundred in number.

The place where they happened to land had been deserted by the Indians, on account of a fatal disease that had prevailed there several years before. The puritans divided themselves into nineteen families, and each family built a small house. Several Indians had been discovered in the woods, but they fled as the white people came near them.

But one day an Indian came among them, and surprised them by exclaiming, "Welcome, Englishmen! Welcome Englishmen!" His name was Samoset; he had learned to speak English of some fisherman that he had seen. He was a good friend to the English, and persuaded Massassoit to come and see them. Massassoit was a great chief, or Indian King, and he made an agreement with the English to be at peace with them, and not to injure them.

I have now told you of the three first settlements made in North America—Virginia, New-York, and New-England. These settlements were called colonies. They met with a great many difficulties; sometimes they were afflicted with fatal sickness; sometimes their crops of grain were cut short, and they were visited with famine; sometimes they were involved in the miseries of a war with the Indians. But, notwithstanding all these trials, these colonies flourished, and others were established.

In 1621, the first settlement was made in Delaware, by some people from Sweden and Finland, called Swedes and Fins. In 1634, Lord Baltimore, in England, sent out a body of Roman Catholics, who settled Maryland. In 1681, William Penn, a Quaker, made a settlement of Quakers in Pennsylvania.

Thus, you see, in the space of a few years after the settlement of Virginia, a large portion of what is now called the United States was inhabited; and the settlement of the country thus begun, it flourished and increased beyond what has ever been known in any other country.

STORY OF AMERICA IN VERSE.

COLUMBUS was a sailor brave,
The first that crossed th' Atlantic wave.
In fourteen hundred and ninety-two,
He came far o'er the ocean blue,
Where ne'er a ship had sailed before,
And found a wild and savage shore,
Where naked men in forests prowled,
And bears and panthers roamed and howled

The others came to see the wonder,
To gather gold and seek for plunder;
And many a cruel deed was done,
Far South, beneath the tropic sun.
There Cortez came with sword and flame,
And, at a blow, proud Mexico
Was humbled in the dust;
Pizarro too, in rich Peru,

With bloody heart, and cruel art,
A mighty empire crushed.
Ah! many a red man's blood was spilt,
And many a deed was done of guilt,
Of torture, murder, crimes untold,
To get the poor, poor Indian's gold.

At length, when years had passed away,
Some English came to Virginia;
'Twas sixteen hundred seven; be sure
You let this in your minds endure;
For 'twas the first bold colony
Planted in North America;
The first that laid the deep foundation,
On which has since been built a nation.
Well, here they raised a far-famed town
On James' river, called Jamestown.
They struggled hard 'gainst many sorrows,
Sickness and want, and Indian arrows;
But bold and strong at length they grew,
And were a brave and manly crew.

'Twas eight years after this.—I mean
The year sixteen hundred fifteen,—
Some Dutch, from Holland, settled pat on
An Island which they called Manhattan,
And straight they set themselves to work,
And built the city of New-York.
Now let the laughing wags and jokers
Say that the Dutch are stupid smokers;
We only tell, that, dull or witty,
They founded famous New-York city;
The largest city in the west,
For trade and commerce quite the best!

Then came along, in five years more,
The Puritans, or pilgrim's o'er;
Be sure the time and month remember—
'Twas the cold season of December.
On Plymouth rock the little band
Of weary wanderers first did land;
And hearty thanks to Heaven they gave,
For kind protection o'er the wave.
The scene was wild, for hill and dale
Were clothed in winter's snowy veil,
And all the shore the eye could mark
Was covered thick with forests dark,
Within whose gloomy shades afar
Was heard the Indian whoop of war.
But bold and strong these pilgrims were;
They feared not Indian, wolf, or bear:
Though far from home, a feeble band,
Unfriended, in a desert land,
Where wild beasts sought at night their prey,
And ruthless Indians lurked by day,
By sickness pressed, by want beset,
Each ill they braved, each danger met.
Long, long they strove, and much endured;
'To sufferings were long inured;
But naught their courage could subdue:
'Mid want and war their sinews grew,
Their towns increase, their numbers double,
And soon they triumph o'er their trouble.

Thus three strong colonies, we see,
Are planted in America:
New-England in the northern part;
New-York within the very heart;

While southward, o'er the hills away,
Is seated fair Virginia.

The first rude dangers thus o'ercome,
Others did seek this land for home,
And came like birds in numbers o'er,
Till, far along the eastern shore,
That bounds the blue Atlantic tide,
Village with village proudly vied;
While Swedes and Fins did settle down
In Delaware, and build a town.
To Maryland, Lord Baltimore

A colony of papist sent,
In sixteen hundred thirty-four,
Who there did make a settlement;
And William Penn, the grave peace-maker,
Came o'er, with many an honest Quaker,
To Pennsylvania: 'twas done
In sixteen hundred eighty-one.

RELIGION THE BEST FEMALE AC- QUIREMENT.

Without religion no lady's education can be complete. True religion is the joint refulgence of all their virtues. It resembles the sun, at whose sight all the stars hide their diminished heads. It breathes benevolence to man.

The truly pious serve God, their benefactor, with their whole soul. They honor and love him, not so much for the sake of their promised reward, as for the benefits they have received, and are more actuated by gratitude than hope.

They are severe to themselves, and compassionate to others. They endeavor to reclaim the erroneous, not by severity, but by meekness. They are always similar to themselves, and serve God uniformly, not by fits and starts. They are at peace with all men. They comfort the afflicted, support the distressed, and clothe the naked.

They neither exult in prosperity, nor sink in adversity, but remain contented with the will of God, and patiently bear those afflictions he is pleased to lay upon them. They show their piety not in theory, but in practice; not in words, but in works. They are not led by fear, ambition, or worldly interest, but by love to the author of their being. They strive to promote the good of all men, and labor to secure eternal bliss.

There is more satisfaction in doing, than receiving good. To relieve the oppressed, is in some measure fulfilling the duties which God requires; and is attended with a pleasure unknown, but to those who are beneficent and liberal.

THE UNIVERSAL LAW.

Blessed Redeemer, how divine,
How righteous is this rule of thine.
Never to deal with others worse
Than we would have them deal with us!

This golden lesson, short and plain,
Gives not the mind or memory pain;
And ev'ry conscience must approve
This universal law of love.

'Tis written in each mortal breast,
Where all our tend'rest wishes rest;
We draw it from our inmost veins,
Where love to self resides and reigns.

Is reason ever at a loss?—
Call in self-love to judge the cause;
And let our fondest passions show,
How we should treat our neighbors too

How blest would every nation prove,
Thus rul'd by equity and love!
All would be friends without a foe,
And form a paradise below.

THE GOAT.



The size of the goat is about the same as the sheep, though the wool of the latter gives it a larger appearance. In form, the goat resembles the sheep, though he has a short tail, and a beard.

The goat is stronger and swifter, and more sagacious and lively than the sheep. He does not easily submit to be confined, but chooses his own pastures, delights in climbing precipices, and is often seen reposing in tranquil security, upon an eminence overhanging the roaring ocean. Nature has

in some measure, fitted it for traversing those declivities; the hoof being hollow underneath, with sharp edges, so that it could walk as securely on the ridge of a house as on level ground.

It leaps with the utmost ease and security among the most frightful crags; so sure footed is it, that even when two of them are yoked together, they will not hesitate to take their leaps, and will generally accomplish them in safety.

Sensible of kindness and carresses, the goat easily attaches itself to man; sometimes, indeed, so strongly, as to become troublesome by its affection; and as it is a hardy animal, and very easily sustained, it is chiefly the property of the indigent.

It seems, indeed, better pleased with the heathy mountains, or the shrubby rock, than the cultivated field; and its favorite food consists of the tops of boughs or the tender bark of young trees. It is also capable of supporting immoderate heat, and is neither terrified by the storm, nor incommoded by the rain.

The milk of the goat is sweet, nourishing, and medicinal, and not so apt to curdle upon the stomach as that of a cow. In several parts of Ireland and the highlands of Scotland, these animals constitute the chief riches of the hardy natives, and supply them with the few indulgencies which their situation permits them to enjoy. They lie upon beds made of their skins, which are soft, clean and wholesome; they eat their milk with oaten bread; and convert a part of it into butter and cheese.

THE CUCKOO.

Hail, beauteous stranger of the wood,
Attendant on the spring!
Now heaven repairs thy vernal seat,
And woods thy welcome sing.

Soon as the daisy decks the green
Thy certain voice we hear,
Hast thou a star to guide thy path,
Or mark the rolling year?

Delightful visitant! with thee
I hail the time of flowers,
When heaven is fill'd with music sweet
Of birds among the bowers.

The schoolboy wandering in the wood,
To pull the flowers so gay,
Oft starts, thy curious voice to hear,
And imitates thy lay.

Soon as the pea puts on the bloom,
Thou fly'st the vocal vale;
An annual guest in other lands,
Another spring to hail.

Sweet bird, thy bower is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year.

O! could I fly, I'd fly with thee;
We'd make with joyful wing,
Our annual visit o'er the globe,
Companions of the spring.

THE EAGLE.



The eagle seems to enjoy a kind of *supremacy* over the rest of the inhabitants of the air. Such is the loftiness of his flight that he often soars in the sky, beyond the reach of the naked eye, and such is his strength that he has been known to bear away children in his *talons*. But many of the noble qualities imputed to him by Buffon and other writers, are more fanciful than true. He has been represented as possessing a lofty independence which makes him disdain to feed on anything that is not slain by his own strength; but Wilson says, that he has seen an eagle, while feasting on the carcass of a dead horse, keep the longing vultures at *bay*, and it is well known that the bald eagle principally subsists on robbing the fish hawk of his prey.

The eagle is remarkable for *longevity*. It is stated that one of these birds died at Vienna, after a confinement of one hundred and four years.

THE GOLDEN EAGLE.

The golden eagle, which is one of the largest varieties, is nearly four feet from the point of the beak to the end of the tail. His neck is of a rusty color, the rest of the body is nearly black, with

lighter spots. Elevated rocks, and ruined solitary castles and towers, are the places which this bird chooses for his abode. His nest is flat, composed of sticks, rushes, &c. The golden eagle is found in most parts of Europe.

THE RING-TAILED EAGLE.

The ring tailed eagle includes two varieties, the black and brown. It is next in size to the golden eagle, and resembles it in habits and appearance. They are both fierce and powerful, and one of them will master a dog superior to it in size. It inhabits most parts of Europe and America; in the latter country its feathers are particularly valued by the native Indian, as ornaments for dress. It is the common eagle of Europe.

THE WHITE-TAILED EAGLE.

This bird, of which there are two or three varieties, is inferior in size to the golden eagle. Its general color is brown, its quill feathers very dark. It is a native of Europe, and bears a general resemblance in character and habits to the preceding varieties.

EXPLANATIONS.

Supremacy—highest place, superior.

Talons—the claws of birds of prey.

Bay—to keep off at a distance.

Longevity—length of life.

Castles—houses fortified with high walls to keep enemies.

"THOU SHALT LOVE THY NEIGH- BOR AS THYSELF"

There was a city in Asia, called Jerusalem; it was the largest city of the people called Jews. Jesus Christ was killed by the Jews at Jerusalem.

Near the city of Jerusalem was another city, called Samaria. The people who lived in Samaria hated the people of Jerusalem; and the people of Jerusalem hated the people of Samaria. The people of these cities hated one another so much, that they would not talk together if they could help it, nor do one another any good; indeed they tried to hurt one another as much as they could. This was very wicked and foolish. Once when Christ, and many other men with him, were going to Jerusalem, they were obliged to pass by a small village of the Samaritans. Before they came to the village, Christ sent a messenger to desire that the Samaritans would prepare some food for him and his company. But the Samaritans would not give them any food, only because they were going to Jerusalem.

The men who were with Christ, were very angry; two of them, James and John, requested him to call down fire from heaven to burn up the Samaritans; but Christ was not angry; he forgave the Samaritans; and he told James and John, that they ought to forgive them also.

This happened a short time before the man asked Christ who was his neighbour.

Christ did not tell the man how badly he had been treated by the Samaritans; but he thought of one good Samaritan, and he told the man how good

he was. Before you read the story of the good Samaritan, I must recommend to you to think of your Saviour's conduct upon this occasion. Most people think if they tell no lies of their fellow creatures, they do not injure them by speaking the truth about them. Most people think it an act of justice to describe the faults of others; they think that to expose these faults, is to punish them; they think faults deserve punishment, and that they ought to punish them. Christ did not think thus, nor did he act thus. One of his apostles has told us in the New-Testament, that God punished wicked people himself, in his own way; and Christ shows us by his example, that we should repeat the good, and not the evil, that we know of others; though it is sometimes our duty to speak of the bad qualities of others, that we may prevent people from being injured by their bad examples, or bad intentions.

Our Saviour's parable may be found in the New Testament, in the tenth chapter of the Gospel of Luke. The story is nearly as follows:—

A man was taking a journey from Jerusalem to Jerico, (a city at some distance from Jerusalem.) On his way, the man was overtaken by some thieves, who stripped off his clothes, and hurt him very much; so that when they went away, he was almost dead. Soon after the thieves were gone, a man who was a priest, (that is, a minister, as we call them,) came by; he saw the poor man, but he went on the other side of the way, and did not offer to help him.

Soon after the priest went by, another priest, called a Levite, came that way; but he also pass-

ed along, and did not relieve the wounded man. The next person who came along, was a Samaritan;



The good Samaritan.

he stopped, for he felt pity for the man, and bound up his wounds, and gave him wine, to make him feel better, and put oil on his bruises, and set him on his horse, and carried him to an inn, where he took care of him. The next day, the Samaritan went away; but he told the man who kept the inn, that he would pay him for his care of the sick man, besides paying him money then, for what he had done.

When Jesus had shown this Jew, how kind and good the Samaritan was, he asked him, "Which now of these three, thinkest thou, was neighbor to

him who fell among the thieves?" The man answered, "I think he that showed mercy to the man, was his neighbor."

Then Jesus said to the man who had asked him what he should do, "Go thou, and do likewise." So, and do like this Samaritan; do all thou canst to relieve people in distress, and to make others happy.

THE SON OF GOD.

The Son of God who came from heaven

The erring world to save,
Who says, "repent and be forgiven,
And live beyond the grave;"

By actions holy and serene
He won his Father's love;
And though superior far to men,
Was harmless as the dove.

He raised the dying from the bed,
And made the blind to see;
He made the tombs give up their dead,
And set the prisoner free.

From labouring hard to do the will
Of God he would not rest;
But friends and parents warmly still
Were treasured in his breast.

He knew that when his days were done
His mother's joy was past;
But gave her to a faithful son
Before he breathed his last.

They nailed him to the cross, and there
 Deep insult on him threw,
 And yet, "forgive them," was his prayer,
 "They know not what they do."

No wonder darkness reigned around
 When such a heart grew cold;
 No wonder o'er the guilty ground
 The angry earthquake rolled.

SPRING.

Come, let us go forth into the fields; let us see how the flowers spring; let us listen to the singing of the birds; and sport upon the new grass. The winter is over and gone; the buds come out upon the trees: the blossoms of the peach and the nectarine are seen; and the green leaves sprout.

The young animals of every kind are sporting about, they feel themselves happy, they are glad to be alive; they thank Him that has made them alive. They may thank Him in their hearts, but we can thank Him with our tongues; therefore, we ought to praise Him more.

The birds can warble, and the young lambs can bleat: but we can open our lips in his praise; we can speak of all his goodness. Therefore, we will thank Him for ourselves, and we will thank Him for those that cannot speak.

Trees that blossom, and little lambs that skip about, if you could, you would say *huzzah* to Him; but you are dumb, we will say *huzzah* for Him.

GOD OUR BENEFACTOR.

God warmed with life our mortal parts,
He made the blood flow round our hearts,
He made our pulse beat calm and still,
Our limbs move lightly at our will.

He made the eye that gazes round;
The ear, alive to every sound;
The tongue to make our wishes known;
The soul, an image of his own.

With sheltering clothes our limbs he drest,
He gives our weary eyelids rest;
Health to our frame his power imparts,
And food and gladness to our hearts.

In early youth he made us know
The way in which our feet should go;
He gave us precepts, plain and few,
For all the good deeds we must do.

Our way to heaven his hand prepares,
He gave our bibles, hymns, and prayers;
He gave the parents and kind friends
On whom our youthful heart depends.

A thousand joys our God hath given,
Our peace on earth, our hopes of heaven;
And all our souls shall join to raise
An offering of immortal praise.

THE IBEX.



The ibex is somewhat larger than the goat; it is similarly formed, but its horns are much larger, being from two to four feet long. It is clothed with a thick coat of brown hair.

The ibex assemble in flocks, which never consist of more than fifteen, and seldom of so many. It is equally agile and strong, and, when close pressed, will sometimes turn upon the incautious huntsman, and tumble him down the precipices, unless he has time to lie down, and let the creature bound over him. And if the pursuit be continued, this animal will throw himself down the steepest declivities, and fall on his horns in such a manner, as to remain unhurt. It is principally found on the Alps, Pyrenees, and the highest mountains of Greece.

THE TIGER.

The tiger, though very beautiful in form and colour, is one of the most odious of all creatures. Though he is generally ranked next to the lion, he is destitute of those qualities, for which that animal is admired. He is fierce, without provocation, and cruel, without necessity. Though glutted with slaughter, he is never satisfied; but still cor-

continues the carnage, and seems to have his courage inflamed by not meeting with resistance.

The tiger is the only species of quadrupeds, whose spirit absolutely refuses to be tamed. Neither force nor restraint, neither cruelty nor kindness, makes the slightest impression on his stubborn heart. He snaps at the hand which supplies him with food with the same ferocity as that by which he is chastised.

The tiger is a tremendous animal. His strength is amazing. When he has killed any large animal, such as a buffalo, or horse, he carries it to a remote part of the forest, for the purpose of devouring it with the greater ease; and bounds along with a rapid motion, unchecked by the enormous load he sustains.

THE NIGHTINGALE.



The Nightingale is not only famous amongst the moderns, but was celebrated by the ancients for the sweetness of its strains; and Pliny tells us, that for fifteen days and nights it continues its notes, concealed in the thickest shades. The tone produced by this enchanting little warbler, are modulated into the softest and most delightful strains; at once

so *plaintive* and *melodious*, that it is impossible to listen to them and remain unmoved.

This most famous of the feathered tribe visits England in the beginning of April, and in August takes its flight; but it is only to be found in the southern parts of the country; and in Scotland, Ireland, and North Wales, it is never to be seen. Their favorite haunts are low *coppices* and thick hedges; and for weeks together, if undisturbed, they will remain on the same tree.

In the beginning of May, the nightingale prepares its nest, which is composed of moss, straw, and leaves; and, as it is concealed at the bottom of the thickest bushes, it generally escapes the plundering hands of boys. Whilst the female continues sitting, her mate soothes her with his voice from some *contiguous* bush, whilst she listens to his enlivening sound; and if he apprehends any danger approaching, he warns her by short interruptions in his notes. She generally lays four or five eggs, but in this country the whole number are seldom nurtured into life. The nightingale's song, when confined in a cage, is by no means so pleasing as in its natural state.

EXPLANATIONS.

Plaintive—expressive of sorrow.

Melodious—musical, harmonious.

Coppice—low woods, bushy.

Contiguous—near by.

We must accustom ourselves early not only to feel for the misfortunes of others, but to do every thing that lies in our power to assist them.

THE WILD GOOSE



On the approach of Spring, we are accustomed to see flocks of these birds, high in the air, arranged, in a straight line, or in two lines, *approximating* to a point. In both cases they are led by an old gander, who every now and then pipes forth his well known houw, as if to ask how they all come on; and the houw of 'all's well' is generally returned by some of the party. They continue their flight day and night, generally in a straight line. I suppose that it is to one of these birds that Mr. Bryant's beautiful lines, to a water fowl, are addressed.

Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,

Or where the rocking billows rise and sink
On the chafed ocean side?

There is a Power whose care
Teaches thy way along that pathless coast,
The desert and *illimitable* air,—
Lone wandering, but not lost.

All day thy wings have fann'd
At that far height, the cold thin atmosphere;
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end,
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend
Soon o'er thy shelter'd nest.

Thou'rt gone, the abyss of heaven
Hath swallow'd up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He, who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

EXPLANATIONS:

Approximate—to draw near to.

Illimitable—that which cannot be limited.

Zones—are imaginary circles which divide the earth into six parts.

The goose is directed from zone to zone by the

power of instinct, which God its maker gave it: Man is directed by a nobler power, that of reason and revelation, made known to the understanding by God, who teaches by the operations of his spirit on our hearts.

EXCELLENCE OF THE HOLY SCRIPTURES.



Is it bigotry to believe the sublime truths of the Gospel with full assurance of faith? I glory in such bigotry. I would not part with it for a thousand worlds. I congratulate the man who is possessed of it: for amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible fund of consolation, of which it is not in the power of fortune to deprive him.

There is not a book on earth, so favorable to all the kind, and all the sublime affections; or so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolence, as the gospel. It breathes nothing throughout, but mercy, benevolence, and peace.

Poetry is sublime, when it awakens in the mind any great and good affection, as piety, or patriotism. This is one of the noblest effects of the art. The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions. But it is not in this respect only, the most magnificent descriptions that the mind of man can comprehend. The hundred and fourth Psalm in particular, displays the power and goodness of Providence in creating and preserving the world, and the various tribes of animals & it, with such majestic brevity, and beauty, as it is vain to look for in any human composition.

Such of the doctrines of the gospel as are level to human capacity, appear to be agreeable to the purest truth, and the soundest morality. All the genius and learning of the heathen world; all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, and so rational an account of providence and of man, as are to be found in the New Testament. Compared, indeed, with this, all other moral and theological wisdom

Looses, discountenanc'd, and like folly shows.

KNOWLEDGE.

Our *minds* feel and think; our *bodies* do not think. There are two sorts of beings. Those which live and think; and those which do not live and think.

Soul, spirit, mind, *intellect*, are names of that which lives and thinks.

God, who created all, is a spirit. He has given

mind to many creatures which he has made; but to many he has not given mind.

All that we can know is about God, and about the things which he has made. He has made the heavens, which we see over our heads, and all the bright lights that are there; he has made us, and has placed us in this world; and he has made us able to learn a great deal about the things which are in our world.

There are three sorts of things which we see here—animals, plants, and minerals. Animals are living creatures. Plants grow, but do not feel, that we know of. Minerals are all the substances found below the surface of the earth. Besides these, there are water, air, thunder, fire, and light.

We know something about God. We know that he is good, and wise, and that he can do what he pleases to do. The science which treats of God, is called *Theology*.

We know something of men's minds; we know that we can learn many things; we know that we love some things, that we do not love other things, and that we remember some things. The history of the powers of men's minds, and of the laws which govern minds, is called *Metaphysics*.

We know something of our own bodies: we know that we breathe, eat, and sleep; that we feel, see, hear, smell, and taste. We know that we have bones, flesh, blood, and skin; that we have limbs to move; and strength to move them—that we have eyes, and ears, &c. An account of the different parts of the human body, is *Anatomy*.

We know something of animals, of men, quadrupeds, birds, fishes, insects, reptiles. The history of all animal life, is *Zoology*.

We know something of plants—that they have roots, trunks, stalks, leaves, flowers, seeds, and that these parts have various properties and uses. The natural history of vegetables, is *Botany*.

We know something of the inside of the earth, something of minerals; we know sand, chalk, clay, iron, stones, sulphur. The history of minerals, is *Mineralogy*.

People have learned the history of a great many birds, how long they live, what they eat, how they build their nests, how many eggs they lay, what different countries different sorts inhabit. The natural history of birds, is *Ornithology*.

People have caught many kinds of fishes; they know which are good to eat, and which are not good; what kinds live in the great ocean, and what live in the rivers. The history of fishes, is *Ichthyology*.

All those beautiful shells which have so many colors, that are so smooth and are of so many shapes, come out of the sea; once there were living creatures in them. The history of shells, is *Conchology*.

We are acquainted with insects—the bees that make honey, the moschetos that sting us, the flies that buzz in our ears, the aphid which crawls on the rose bush. The history of insects, is *Entomology*.

Some people have looked a long while at the sky; they have looked there, with large glasses called telescopes; they have given names to the stars; they have counted them, have observed their places, and seen how fast, and how far they

move. The history of the heavenly bodies, is *Astronomy*.

Some people have been all round the world in ships, and have been backwards and forwards across the ocean. The art of guiding ships, is called *Navigation*.

Men carry the things which grow in one country to another, they bring back to their own country the things which are produced and are made in the countries whither they go; they give money for what they bring home, and take money for what they leave behind. The exchange of commodities for money, is *Commerce*.

Some persons never leave their homes; they stay in the country, plough the fields, keep cows, and horses, and sheep, cut grass, and make hay, sow wheat, and corn, and reap it, and eat some of it, and sell some of it. The cultivation of the fields, is *Agriculture*.

Some persons have seen a great many countries, and seas; they have learned what others know of all the countries and oceans in the world; they have drawn maps showing the places of the different countries, the rivers, the towns, the mountains, and the lakes. An account of the earth, is *Geography*.

The history of thunder, fire, air, water, and light, is called *Natural Philosophy*.

The noise of thunder, and the bright light which is seen when it thunders, is caused by *Electricity*.

Dr. Franklin found out electricity. Fire is in every thing with which we are acquainted, even in ice. Things which cause the feeling of heat have a great deal of fire in them; things which cause

the feeling of cold have a smaller quantity of fire in them. Fire gives light, if there is enough of it; another substance, called phosphorus, gives light. Perhaps children have seen old pieces of decayed wood which gave light; that light is given by phosphorus.

Light shows us the things which are about us, and gives them color. Those things which can be seen, are *visible*; those which cannot be seen, are *invisible*. Men and houses are visible—air is invisible. Sight is *vision*. The light which we see, comes from the sun, or from fires artificially produced. If the light comes strait to our eyes, it is *direct*—the light from the candle is direct.

If the light comes through any substance, it is *refracted*—the light which comes through the glass window, is refracted, or broken, because it is divided; part of the light is on the outside of the window, and part on the inside: the window breaks, or divides the light.

The light which falls upon a substance, and does not go through it, is turned back, or reflected. When the candle is held to one side of the looking glass, the light cannot be seen on the other; the quicksilver on one side of the glass, prevents the light from going through it—the light is *reflected*.

The history of light and vision is called *optics*. The organ of sight is the eye. The anatomy of the eye is very curious. The little spot in the middle of the eye is the *pupil*; the colored circle which surrounds the pupil, is the *iris*.

THE TEN VIRGINS.

In the twenty-fifth chapter of St. Matthew is a *Parable* called the *Ten Virgins*.

Ten virgins went out to meet a man who was to be married. Five of these virgins were wise, and five were foolish. It was evening, and they wanted lamps to light them on the way.

The wise virgins knew that they might be kept waiting to a late hour; they could not tell how long; so they took lamps filled with oil, and they took some other oil besides, that if the oil in the lamps burned out, they might have more oil to use.

The careless, foolish virgins, thought not at all about the time they might be obliged to wait; they only took oil in their lamps. They were obliged to wait a long time for the *bridegroom*; he did not come; and these thoughtless young women all fell asleep. At midnight they were awaked; some one came to tell them, that the bridegroom was coming, and that they must go out to meet him.

At this moment, they all discovered that their lights were going out. The foolish virgins had no oil for their lamps; they begged some of the wise virgins; they had none to spare; they wanted what they had for their own lamps, but they advised the foolish virgins to buy some oil.

The foolish virgins went out to buy oil, but they could find none. People do not sell in the night. They were gone so long upon their foolish errand, that the bridegroom came, and the virgins who were prepared to receive him, went into the house with him to the *wedding*.

The door was then shut fast, and when the foolish virgins returned, and knocked, the people in

the house did not know their voices; for they said, "Open to us," but they were shut out.

This story was told to show, that people who would avoid much inconvenience and mortification, must *provide* for the *future*; that persons who would be happy and wise when they become old, must be industrious and improve their time when they are young; that those who would go to heaven when the night of death comes, must be ready to die; by preparing for death, that is, by believing all that God has revealed to men, and obeying Him in all things.

EXPLANATIONS.

Parable—A parable is sometimes called a comparison; it shows one thing, or circumstance, to resemble some other.

Virgins—unmarried women.

Bridegroom—a man who is just going to be married, or who has lately been married.

Bride—a woman who is just going to be married, or who has lately been married.

Marriage—When a man and a woman agree to live together all their lives, and to be called Husband and Wife, their agreement is called *marriage*. The wife takes her husband's name, and goes to his house; and whatever belongs to one of them belongs to the other also.

When the man takes the woman for his wife, the ceremony of the occasion is called a *wedding*. At weddings, the friends of the couple to be married often assemble, and most commonly, the company are very merry and happy together. The

marriage ceremony is different, in different countries, and among people of different sects.

Provide—to make ready for time to come.

Future—after the present time.

DUTIES.

Next to the God, who reigns above,
I'll give my parents all my love;
I owe them thanks for favours done,
But I have hardly rendered one.

My brother's welfare too shall be
As precious as my own to me;
And sisters shall not fail to share
My warm affection and my care.

I'll mourn if I have done or said
An insult to the hoary head;
And words of kindness to the young
Shall flow, like music, from my tongue.

If others wrong me and condemn,
I'll never do the same to them;
I'll not be angry nor complain,
For Jesus answered not again.

My rising passion shall not last,
I'll bear no malice for the past;
I'll pardon them, and pray to heaven,
That I may likewise be forgiven.

If words, or actions, light and vain,
Have given to others needless pain,

I'll ask them, ere the set of sun,
To pardon what my hands have done.

Whene'er I meet the wretched poor,
I will not drive them from the door;
For God will bless the hand that tries
To wipe the sorrows from their eyes.

If I deny them clothes and bread,
And where to lay their weary heads;
When the last trumpet calls the blest,
I shall not enter into rest.

I'll shun the common faults of youth,
I'll keep my word and speak the truth;
For God, with never-sleeping view,
Sees and remembers all I do.

I know I never can conceal
The lying lips or hands that steal;
I'll rather all I have resign
Than touch or take what is not mine.

I'll never torture things that live,
Nor take the life I cannot give;
The meanest things that breathe the air
Enjoy my heavenly Father's care.

My tongue shall whisper peace around,
My hands in holy works abound;
My look serene and free from art
Shall show the mildness of my heart.

For looks and trifling deeds declare
The feelings that we cherish there;

And every one hath power to do
Some act to bless and injure too.

The cup of water kindly given
Is treasured in the books of heaven;
The well-used talent, though but one,
May gain the happy word, "well done."

DESCRIPTION OF SHIPS



Ships are the largest kinds of vessels. Some are called merchantmen: their use is to transport merchandize across the ocean. Others are called men-of-war: their uses are to kill men, and destroy property. When ships are used to convey the surplus commodities of one country to another, that stands in need of those articles, they are of great service, and a blessing to mankind; but when through pride, anger or avarice, they are made the vehicles of the engines of destruction, what dreadful scourges are they! And is it not greatly to be lamented, and very admirable, that men whose lives are most exposed to danger, should

apparently think least of death; and, as it were, bid defiance to Heaven? Witness those horrid oaths so common among sea-faring men. Swearing seems to be a vice without a gratification; a sin without a temptation: it is not an ornament; it affords neither profit nor honor; and if it does pleasure, it must be only because it is evil. 'Thou shalt not take the name of the Lord thy God in vain.'

TO A CHILD.

Fairest flower, all flowers excelling,
Which in Milton's page we see:
Flowers of Eve's embower'd dwelling,
Are, my fair one, types of thee.

Mark, my Polly, how the roses
Emulate thy damask cheek;
How the bud its sweets discloses—
Buds thy op'ning bloom bespeak.

Lilies are by plain direction,
Emblems of a double kind;
Emblems of thy fair complexion,
Emblems of thy fairer mind.

But dear girl, both flowers and beauty
Blossom, fade, and die away:
Then pursue good sense and duty,
Evergreens, which ne'er decay.

THE FOUR SEASONS.

Who is that beautiful virgin that approaches, clothed in a robe of light green? She has a garland of flowers on her head, and flowers spring up wherever she sets her foot. The snow which covered the fields, and the ice which was in the rivers, melt away when she breathes upon them.—The young lambs frisk about her, and the birds warble in their little throats to welcome her coming, and when they see her, they begin to choose their mates, and to build their nests. Youths and maidens, have you seen this beautiful virgin? If you have, tell me who is she, and what is her name.

Who is this that comes from the south, thinly clad in a light transparent garment? Her breath is hot and sultry; she seeks the refreshment of the cool shade; she seeks the clear streams, the chrysal brooks, to bathe her languid limbs. The brooks and rivulets fly from her and are dried up at her approach. She cools her parched lips with berries, and the grateful acid of fruits; the seedy melon, the sharp apple, and the red pulp of the juicy cherry, which are poured out plentifully around her.

The tanned haymakers welcome her coming; and the sheepshearer, who clips the fleeces of his flock with his sounding shears. When she comes, let me lie under the thick shade of a spreading beech tree;—let me walk with her in the early morning, when the dew is yet upon the grass; let me wander with her in the soft twilight, when the

shepherd shuts his fold, and the star of evening appears. Who is she that comes from the south? Youths and maidens, tell me, if you know, who is she, and what is her name?

Who is he that comes with sober pace, stealing upon us unawares? His garments are red with the blood of the grape, and his temples are bound with a sheaf of ripe wheat. His hair is thin and begins to fall, and the auburn is mixed with mournful gray. He shakes the brown nuts from the tree.

He winds the horn, and calls the hunters to their sports. The gun sounds. The trembling partridge and the beautiful pheasant flutter, bleeding in the air, and fall dead at the sportsman's feet. Who is he that is crowned with the wheat sheaf? Youths and maidens, tell me, if you know, who is he, and what is his name?

Who is he that comes from the north, clothed in furs and warm wool? He wraps his cloak close about him. His head is bald; his beard is made of sharp icicles. He loves the blazing fire, high piled upon the hearth. He binds skates to his feet, and skims over the frozen lakes. His breath is piercing and cold, and no little flower dares to peep above the surface of the ground, when he is by.

Whatever he touches turns to ice. If he were to strike you with his cold hand, you would be

quite stiff and dead, like a piece of marble. Youths and maidens, do you see him? He is coming fast upon us, and soon he will be here. Tell me, if you know, who is he and what is his name

THE FEMALE CHOICE.

A young girl, having fatigued herself one hot day, with running about the garden, set down in a pleasant arbor, where she presently fell asleep. During her slumber, two female figures presented themselves before her. One was loosely habited in a thin robe of pink, with light green trimmings. Her sash of silver gauze flowed to the ground. Her fair hair fell in ringlets down her neck; and her head-dress consisted of artificial flowers interwoven with feathers. She held in one hand a ball-ticket, and in the other a fancy-dress all covered with spangles and knots of gay ribband.

She advanced smiling to the girl, and with a familiar air thus addressed her:

"My dearest Melissa, I am a kind genius who have watched you from your birth, and have joyfully beheld all your beauties expand, till at length they have rendered you a companion worthy of me. See what I have brought you. This dress and ticket will give you free access to all the ravishing delights of my palace. With me you will pass your days in a perpetual round of ever-varying amusements.

Like the gay butterfly, you will have no other business than to flutter from flower to flower, and spread your charms before admiring specta-

tors. No restraints, no toils, no dull tasks, are to be found within my happy domains. All is pleasure, life, and good humour. Come then my dear! Let me put on you this dress, which will make you quite enchanting: and away, away with me!"

Melissa felt a strong inclination to comply with the call of this inviting nymph; but first she thought it would be prudent at least to ask her name.

"My name," said she "is DISSIPATION."

The other female then advanced. She was clothed in a close habit of brown stuff, simply relieved with white. She wore her smooth hair under a plain cap. Her whole person was perfectly neat and clean. Her look was serious, but satisfied; and her air was staid and composed. She held in one hand a distaff; on the opposite arm hung a work-basket; and the girdle round her waist was garnished with scissors, knitting-needles, reels, and other implements of female labour. A bunch of keys hung at her side. She thus accosted the sleepy girl:

"Melissa, I am the genius who have ever been the friend and companion of your mother; and I now offer you my protection. I have no allurements to tempt you with, like those of my gay rival. Instead of spending all your time in amusements, if you enter yourself of my train, you must rise early, and pass the long day in a variety of employments, some of them difficult, some laborious, and all requiring exertion of body or of mind. You must dress plainly: live mostly at home; and aim at being useful rather than shining.

"But in return, I will ensure you content, even spirits, self-approbation, and the esteem of all who

thoroughly know you. If these offers appear to your young mind less inviting than those of my rival, be assured, however, that they are more real. She has promised much more than she can ever make good. Perpetual pleasures are no more in the power of Dissipation, than of Vice and Folly to bestow. Her delights quickly pall, and are inevitably succeeded by languor and disgust. She appears to you under a disguise, and what you see is not her real face.

"For myself, I shall never seem to you less amiable than I now do; but on the contrary, you will like me better and better. If I look grave to you now, you will see me cheerful at my work; and when work is over, I can enjoy every innocent amusement. But I have said enough. It is time for you to choose whom you will follow, and upon that choice all your happiness depends. If you would know my name it is **HOUSEWIFERY.**"

Melissa heard her with more attention than delight; and though overawed by her manner, she could not help turning again to take another look at the first speaker. She beheld her still offering her presents with so bewitching an air, that she felt it scarcely possible to resist; when, by a lucky accident, the mask with which Dissipation's face was so artfully covered fell off. As soon as Melissa beheld, instead of the smiling features of youth and cheerfulness, a countenance wan and ghastly with sickness, and soured by fretfulness, she turned away with horror, and gave her hand unreluctantly to her sober and sincere companion.

ON EARLY RISING.

How foolish they who lengthen night,
And slumber in the morning light!
How sweet at early mornings rise,
To view the glories of the skies,
And mark with curious eye, the sun
Prepare his radiant course to run!
Its fairest form then nature wears,
And clad in brightest green appears
The sprightly lark with artless lay,
Proclaims the entrance of the day.

How sweet to breathe the gale's perfume,
And feast the eye with nature's bloom!
Along the dewy lawn to rove,
And hear the music of the grove!
Nor you, ye delicate and fair,
Neglect to taste the morning air;
This will your nerves with vigor brace,
Improve and heighten every grace;
Add to your breath a rich perfume;
And to your cheeks a fairer bloom:
With lustre teach your eyes to glow,
And health and cheerfulness bestow.

OIL.

There are different kinds of oil. Animals produce oil. Vegetables produce oil; and there is fossil oil.

The oil which is burnt in the lamp, is found in the whale. The whale is a very large fish. More than sixty barrels of oil have been taken from one

whale. Men go out in ships on purpose to catch the whale.

Every child, almost, has seen a fish hook. Three of these hooks, of a very large size are fastened together, like a fork with three points. This instrument is called a *harpoon*. The people who go out to catch the whale, carry some harpoons with them. The harpoon has not a handle; it is fastened to a rope. When a whale swims near a ship, the whale catchers make fast to one end of the rope which has the harpoon fastened to the other end, and throw the harpoon with a great deal of force at the whale. The harpoon sticks fast into the whale, as a fork thrown at a child, would stick into him.

The whale feels the pain; he tries to get away, and dives below the surface of the water, but he takes the harpoon with him; for want of breath he is forced to rise to the surface, where he soon dies. The men then jump out into little boats; they take great knives, and cut the whale in pieces; they get from the whale's flesh all the oil they can and put it into barrels, bring it home, and sell it. It is burnt in lamps to light houses, shops and streets.

Many plants produce oil. In France, Italy and some other countries, grows a tree called the *olive*. The fruit of the olive looks like a green plum—it has a stone on the inside like a plum stone. Olives are brought to this country in bottles.

When the *fresh* olive is squeezed, many drops of oil run out of it. This oil is brought to America—it is sometimes called *sweet oil*; it is eaten upon salad, and many other things.

The seed of the plant called *flax*, contains oil. This is commonly called *linseed oil*. The painter mixes his paint with linseed oil.

In Asia, there are springs of oil—the oil is called *naphtha*. It is of a dark colour like molasses.

There is in aromatic plants a fine oil which contains the odour or smell of the plant. *Essences*, or perfumes, such as otto of roses, rose water, and lavender water, contain this oil. It is called *essential oil*. Oils which may become solid, like tallow which is the fat of animals, are *concrete oils*.

Heat makes oils liquid. Cold, which is the absence of heat, makes them solid. The oily part of milk is butter. Castor oil, a very useful medicine, is extracted from the seeds of a plant.

DEFINITION OF COMMON TERMS

Children say an orange is round—a pencil is round—a ring is round—a cent is round—all these things are round—in this they are alike; but they are different in other respects.

An *orange*, or a foot ball, is a *sphere*, or globe.

A *candle*, or a pencil, is a *cylinder*.

A *cent*, which is flat, solid, and round, is a wheel.

A *ring*, is a *circle*.

All these shapes are circular, because a circle can be made round any of them.

The middle of a circle is the *centre*.

A thing made by the hand of man is a *manufacture*.

The place where it is made, is a *manufactory*.

The person who makes it is a *manufacturer*

All things which grow are *productions*. A tree is a *production*; the wool which grows upon the sheep's back is a *production*. When wool is spun, woven, and dyed, it becomes cloth. The cloth is a *manufacture*.

When a hot liquor is poured upon a substance, in order to extract, or draw something from it, it is called an *infusion*. Water is clear, and without color: when poured upon tea leaves, it extracts from them color and flavor. The tea which is poured out of the tea-pot does not look, or taste, like the water which was poured into the tea-pot. The water, then, has taken color and flavor from the tea. The tea which we drink is an *infusion*.

When a substance is put into cold water, and they are boiled together, the liquor becomes a *decoction*. Meat is put into water: after they have been boiled some time together, the water becomes soup. Soup is a *decoction* of meat.

When a substance is put into cold water, and suffered to remain in it a long time, it is called a *maceration*. Ink powder is put into cold water: the water draws the black colour from the powder, and it becomes ink. The powder is *macerated*.

When a solid substance is put into a liquor, and the substance melts, leaving the liquor clear, it is a *solution*. Sugar melts in tea, and the tea remains clear: that is a *solution* of sugar. The sugar is said to have *dissolved*.

When a substance is thrown into a liquor, and thickens and colors the liquor, it is called a *defusion*. Cream poured into tea is a *defusion*.

What we call steam, is sometimes called *vapor*.

Look at the tea-pot when the top is off: something like smoke rises out of it; this is vapour. Put a little water on the stove; in a short time it will be all gone. Where is it? It has dried up, or gone away in *vapour*. To dry up, is to *evaporate*. Clothes, that have been washed, are hung up to dry; the water which is in them *evaporates*; it goes into the air, and rises into the sky.

A great quantity of vapour, from a great many places, and a great many things, *collects*, or meets together in the sky, and forms clouds; when the clouds become very heavy, and they fall in drops of water: this is rain. If the air is cold, the water freezes, and makes snow and hail.

Hold a knife over the tea-pot when the hot steam rises from it: the steam will collect in little drops; it will *condense* upon the knife. To condense is to become thick. *Dense*, thick. Things are not all dense, or hard, alike.

Molasses is more dense than milk; soap is more dense than molasses; wood is more hard than any of these substances; stones are harder than wood. A beautiful white stone, which looks like glass, which is called the *diamond*, and which is worn in rings and pins, is the hardest substance that is known.

Some liquids dry, or evaporate, much sooner than others. Water is *liquid*; oil is liquid. Pour a drop of water upon a piece of paper; pour a drop of oil upon a piece of paper: the drop of water soon evaporates; the drop of oil does not evaporate—it remains, or stays, in the paper. A fluid, which dries very quick, is *volatile*. Water is more volatile than oil or grease.

Fluid—the substances which can be poured from one vessel to another, without separating the parts, are *fluids*. Water and beer are fluids. Meat and wood are *solids*.

Sand and meal can be poured from one vessel to another; but they are not fluids. The particles, (that is, the little grains of which they are composed,) are separate from one another.

A NOBLE SON.

A peasant, near Damascus, in a year that locusts covered the plains of Syria, to supply the urgent necessities of his family, was daily obliged to sell a part of his cattle. This resource was very soon exhausted; and the unhappy father, borne down by the present calamity, went to the town to sell his implements of labour.

Whilst he was *cheapening* some corn, newly arrived from Damietta, he heard tell of the successes of Mourat Bey, who, after vanquishing his enemies, had entered Grand Cairo in triumph. They painted the size, the character, the origin of this warrior. They related the manner in which he had arisen from a state of slavery to his present greatness.

The astonished countryman immediately knew him to be one of his sons, carried off from him at eleven years old. He lost no time in conveying to his family the provision he had purchased, recounted what he had learnt, and determined to set out for Egypt. His wife and children bathed him with their tears, offering up their vows for his safe return. He went to the port of Alexandria, where he embarked, and landed at Damietta.

But, a son who had quitted the religion of his forefathers to embrace Mahometanism, and who saw himself encircled with all the splendour of the most brilliant fortune, was it likely that he would acknowledge him? This idea hung heavy on his heart. On the other hand the desire of rescuing his family from the horrors of famine, the hopes of recovering a child, whose loss he had long bewailed, supported his courage, and animated him to continue his journey.

He entered the capital, and repaired to the palace of Mourat Bey. He presented himself to the prince's attendants, and desired permission to speak with him. He urged, he ardently solicited an audience. His dress, and his whole appearance, which bespoke poverty and misfortune, were not calculated to obtain him what he sought for; but his great age, that age so respected in the East, pleaded in his favour.

One of the officers informed Mourat Bey, that a wretched old man desired to speak with him. "Let him enter," said he. The peasant then advanced with trembling steps, on the rich carpet which covered the hall of the *divan*, and approached the Bey, who was reposing on a sofa embroidered with silk and gold. The various feelings which oppressed his mind, deprived him of utterance.

Recollecting, at length, the child that had been stolen from him, and the voice of nature getting the better of his fears, he threw himself at his feet, and embracing his knees he cried out, "You are my child." The Bey raised him up, endeavored to recollect him, and, on a further explanation, finding him to be his father. he seated him by his side

After the tenderest effusion of the heart, the old man painted to him the deplorable situation in which he had left his mother and his brethren. The prince proposed to him to send for them to Egypt, and to make them partake of his riches and his power, provided they would embrace Mahometanism.

The generous Christian had foreseen this proposal, and fearing lest the young people might have been dazzled with it, had not suffered one of his children to accompany him. He steadfastly rejected, therefore, this offer of his son, and had even the courage to remonstrate with him on his change of religion.

Mourat Bey, seeing that his father remained inflexible, and that the distress his family was in, demanded immediate succor, ordered him a large sum of money, and sent him back into Syria, with a small vessel laden with corn. The happy countryman returned as soon as possible to the plains of Damascus. His arrival banished misery and tears from his rural dwelling; and restored joy, comfort, and happiness.

EXPLANATIONS.

Cheapening—trying to buy lower.

Divan—the council of eastern princes.

Inflexible—not to be prevailed upon.

THE INFANT SON.

Blessings attend thee, little one!

Sweet pledge of mutual love!

(On this new coast a stranger thrown,
Directed from above.

A father's fondness welcomes thee;
A mother's tender care
Bears on her breast thy infancy,
On love's soft pillow there.

O pray the hand that hither led
Forever be thy guide—
Nor sorrows gather round thy head,
Nor dangers press thy side.

Live to reward thy parent's heart
For every kindness given;
And, when earth's transient scenes depart,
Rejoice with them in heaven.

FILIAL PIETY.

The great law of nature has implanted in every human breast, a disposition to love and reverence those to whom we have been taught from our earliest infancy to look up for every comfort, convenience, and pleasure in life. While we remain in a state of dependence on them, this impression continues in its full force; but certain it is, that it has a tendency to wear off, as we become masters of ourselves; and hence the propriety of those laws by which, in the institution of different nations, it has been attempted to guard against a degeneracy into filial ingratitude and disobedience.

"Honor thy father and thy mother," was the command of the divine author of the Jewish dispensation. "That thy days may be long in the land," is the peculiar reward which he promises to those who obey the solemn injunction. And as

he has been pleased to express his approbation of a steady adherence to this law, by singular marks of favour, so also did he punish the breach of it, by exemplary displeasure; death was the only expiation for this offence. Nor have the Jews been the only nation who have looked upon disobedience to parents as worthy of capital punishment.

In China, let a son become ever so rich, and a father ever so poor, there is no submission, no point of obedience, that the latter cannot command, or that the former can refuse. The father is not only absolute master of his son's estate, but also of his children; whom, whenever they displease him, he may sell to strangers. When a father accuses his son before a *mandarin*, there needs no proof of his guilt: for they cannot believe that any father can be so unnatural as to bring a false accusation against his own son.

But should a son be so insolent as to mock his father, or arrive at such a pitch of wickedness as to strike him, all the province, where this shameful act of violence is committed, is alarmed; it even becomes the concern of the whole empire; the emperor himself judges the criminal. All the mandarins near the place, are turned out of their posts, especially those in the town where he lived, for having been so negligent in their instructions; and all the neighbors are reprimanded, for neglecting, by former punishments, to put a stop to the wickedness of the criminal, before it arrived at such *flagitiousness*.

With respect to the unhappy wretch himself, they cut him into a thousand pieces, burn his bones, raze the house in which he lived, as well as those

houses which stand near it, and sow the ground with salt, as supposing that there must be some hopeless depravity of manners in a community to which such a monster belonged.

The filial duty is the same with the prince and the peasant in China; and the emperor, every new year's day, pays a particular homage to his mother, in the palace; at which ceremony, all the great officers of the state assist.

The Persians, according to Herodotus, held the crime of domestic rebellion in nearly as much detestation as the Chinese, but they treated it after a more refined manner. They looked on the striking, or slaying of a father, as an impossible offence; and, when an action of the kind happened, adjudged that the offender could not be the son of the party injured or slain, but must have been *surreptitiously* imposed on him as such.

Cicero observes, that Solon, the wise legislator of Athens, had provided no law against *parricide*, and that, being asked why he did not, he answered "that to make laws against, and ordain punishments for a crime that had never been known or heard of, was the way to introduce it, rather than prevent it."

In Rome, no less than six hundred years from the building of the city had elapsed, before so much as a name for a crime for parricide was known amongst them. The punishment ordained for the first who stained his hands with the blood of the author of his being, was that he should be scourged till he was *flayed*, then sown up in a sack, together with a dog, a cock, a viper, and an ape, and so thrown headlong into the bottom of the sea.

It is a great stain on the character of the more recent ages of the world, that the crime should ever have become of less rare occurrence; yet in nothing, perhaps, have the ways of God to man been more signally justified, than in the punishment which has sooner or later followed all deviations from filial love and duty. So *proverbial*, indeed, has this become, as to make any particular illustration of the fact wholly unnecessary.

EXPLANATIONS.

Mandarin—a Chinese magistrate, a justice.

Flagitiousness—wickedness, villany.

Surreptitiously—fraudulently, by deception.

Parricide—the murder of a father.

Flay—to strip off the skin.

Proverbial—a short maxim frequently repeated.

THE HORSE.

Of all quadrupeds the horse appears to be the most beautiful. His fine size, the glossy smoothness of his skin, the graceful ease of his motions, and the exact symmetry of his shape, entitle him to this distinction.

To have an idea of this noble animal in his native simplicity, we are not to look for him in the pastures or the stables, to which he has been consigned by man; but in those wild and extensive plains, where he was originally produced, where he ranges without control, and riots, in all the variety of luxurious nature. In this state of happy independence, he disdains the assistance of man, which tends only to his servitude.

In those boundless tracts, whether of Africa or New Spain, where he runs at liberty, he seems no way incommoded with the inconveniences to which he is subject in Europe. The continual verdure of the fields supplies his wants; and the climate that never knows a winter, suits his constitution, which naturally seems adapted to heat.

In those countries, the horses are often seen feeding in droves of five or six hundred. As they do not carry on war against any other race of animals, they are satisfied to remain entirely upon the defensive. They have always one among their number that stands as sentinel, to give notice of any approaching danger; and this office they take by turns.

If a man approaches them while they are feeding by day, their sentinel walks up boldly towards him, as if to examine his strength, or to intimidate him from proceeding; but as the man approaches within pistol shot, the sentinel then thinks it high time to alarm his fellows. This he does by a loud kind of snorting; upon which they all take the signal, and fly off with the speed of the wind; their faithful sentinel bringing up the rear.

But of all countries in the world, where the horse runs wild, Arabia produces the most beautiful breed, the most generous, swift, and persevering. They are found, though not in great numbers, in the deserts of that country, and the natives use every stratagem to take them.

The usual manner in which the Arabians try the swiftness of these animals is by hunting the Ostrich. The horse is the only animal whose speed is comparable to that of the ostrich, which is

found in the sandy plains, that abound in those countries. The instant the ostrich perceives itself aimed at, it makes to the mountains, while the horseman pursues with all the swiftness possible, and endeavors to cut off his retreat. The chase then continues along the plain, while the ostrich makes use of both legs and wings to assist its motion.

A horse of the first speed is able to outrun it: so that the poor animal is then obliged to have recourse to art to elude the hunter by frequent turning. At length, finding all escape hopeless, it hides its head wherever it can, and tamely suffers itself to be taken. If the horse, in a trial of this kind, shows great speed and is not readily tired, his character is fixed, and he is held in high estimation.

The horses of the Arabians form the principal riches of many of their tribes, who use them both in the chase, and in their expeditions for plunder. They never carry heavy burdens, and are seldom employed on long journeys. They are so tractable and familiar, that they will run from the fields at the call of their masters. The Arab, his wife, and children, often lie in the same tent with the mare and foal; which instead of injuring them, suffer the children to rest on their bodies and necks, and seem afraid even to move lest they should hurt them.

They never beat or correct their horses, but treat them with kindness, and even affection. The following anecdote of the compassion and attachment, shown by a poor Arabian to one of these animals, will be interesting to every reader.—The whole property of this Arab consisted of a very

fine beautiful mare. This animal the French consul at Said offered to purchase, with an intention to send her to the king, Louis the fourteenth.

The Arab, pressed by want, hesitated a long time, but at length consented, on condition of receiving a very considerable sum of money, which he named. The consul wrote to France for permission to close the bargain; and having obtained it, sent the information to the Arab. The man so poor as to possess only a few rags to cover his body, arrived with his magnificent courser. He dismounted, but appeared to be greatly agitated by contending emotions.

Looking first at the gold, and then at his mare, he heaved a deep sigh, and exclaimed "To whom is it I am a going to surrender thee? To Europeans! who will tie thee close; who will beat thee; who will render thee miserable! Return with me, my beauty, my jewel, and rejoice the hearts of my children!" As he pronounced the last words, he sprung upon her back; and, in a few moments, was out of sight.

THE FOUNTAIN OF SILOAM.

By cool Siloam's shady fountain,
How sweet the lily grows!
How sweet the breath, on yonder mountain,
Of Sharon's dewy rose.
Lo! such the child whose young devotion
The path of peace had trod;
Whose secret soul's instinctive motion
Tends upwards to his God.
By cool Siloam's shady fountain,
The lily must decay;

The rose that blooms on yonder mountain
Must shortly fade away.

A little while the bitter morrow
Of man's maturer age,
Will shake the soul with cankering sorrow,
And passion's stormy rage.

O thou! whose every year, untainted,
In changeless virtue shone,
Preserve the flowers thy grace has planted,
And keep them still thy own.

MAY MORNING.

Welcome, welcome, lovely May!
With breath so sweet, and smiles so gay—
With sun, and dew, and gentle showers,
Welcome, welcome, month of flowers!
I love the violet so sweet and blue,
When it drinks a drop of morning dew;
And the pretty web, which the spider weaves
All round and round the Lupine leaves,—
And I love to hear from every spray
The warbling birds sing, "Welcome May!"
The merry calves are full of glee,
So is the little busy bee;
And children are as glad as they
To welcome in the first of May.
Come, sisters, come—away—away!
For you shall be the Queen of May.

AN ADDRESS TO YOUTH.

My young friends, in making the preceding selection, my principal aim has been to present you only with such matter as would be pleasing and interesting to your youthful inclinations; and

he same time instruct you in the principles of reading: and leave a salutary impression on juvenile minds. When you commenced this volume, you could only read easy words by lining them thus, C-o-n-c-o-r-d—Concord; now, can read off smartly without spelling, in almost any book with which you are presented; and what is more, understand what you read, which is an important addition to your little stock of knowledge.

It is to be hoped that your parents, or friends soon buy you another book, larger and better than this, so that in a short time you will be able to read any book that is proper for you to read; here are a great many good ones, which you may peruse, for your amusement and instruction, to the gratification of your friends, whom you should always endeavour to please; and thus you may gain their good will and become beloved and respected for your amiable disposition and goodness of heart, which will make you wise and happy. Your present attainments and improvements are such as will honour to your characters as good scholars, but there is still much more to learn, and great need of further improvement. Youth is the time to lay the foundation of your future happiness, and respectability in society; when the voice of instruction sinks deep, and your minds are free from the attendant on maturer years. If the spring, without blossoms, there will be no beauty in the summer, nor fruit in autumn: how necessary then the spring of your lives should blossom with the fruits of learning, and expand with your growth, so that the summer of your manhood may be clothed with the beauties of science; and your autumn crowned with the fruits of a good and virtuous education.

When you reflect that the liberal advantages of schooling which you enjoy, are the hard earned fruits of your parent's toil and industry, let it stimulate you to co-operate with them in their exertions for your improvement; for be assured that the anxiety of your friends for your education will avail but little, without your own best exertions with them you may fairly promise yourselves success; and at last have the pleasure of viewing from fame's proud temple many who are toiling below you, who, by diligence and close application, you have greatly excelled. On the other hand, should your parents, after all their labours of love, see you become miserable by your own bad conduct, it would be to them a source of the deepest sorrow and regret: for they feel at all times an ardent solicitude, for your present improvement and future happiness. Whatever your acquisitions may be, you will not rest satisfied with mere literary attainments, but remember that the great business of this life is to prepare for better in the world to come, by cultivating a pure and humble state of mind; and by cherishing principles of piety towards God your maker, and preserver: and benevolence to man your companion. Therefore, whatever tends to promote or retard the promotion of piety and virtue in your own hearts, should claim your first and most serious attention, and may your parents, by their precept and example, early instil into your tender mind the leading principles of the christian religion which are indispensably necessary to your present and future happiness, and their everlasting felicity

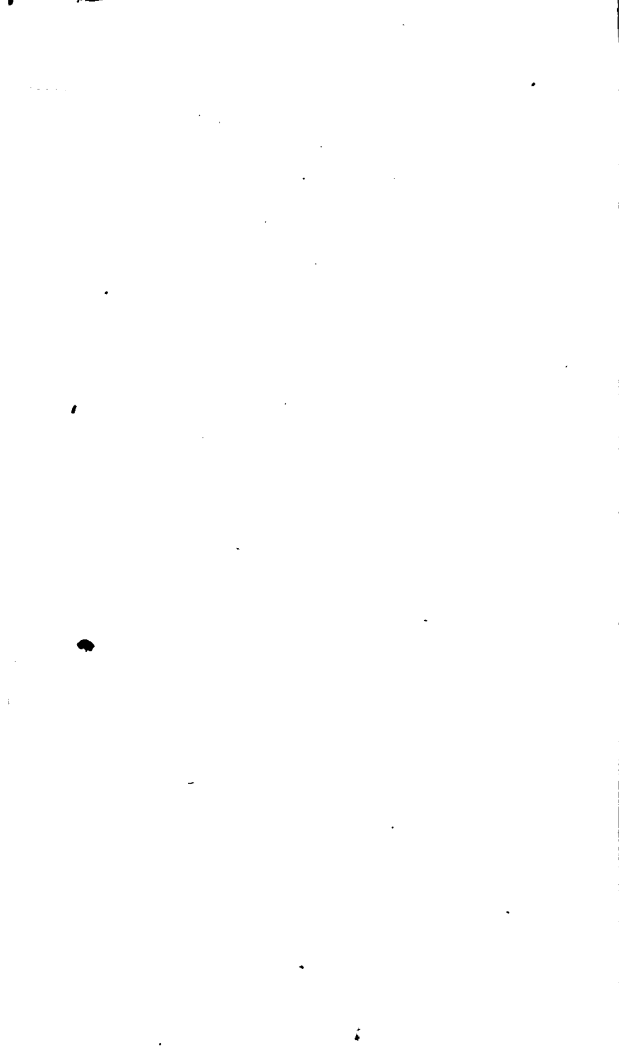
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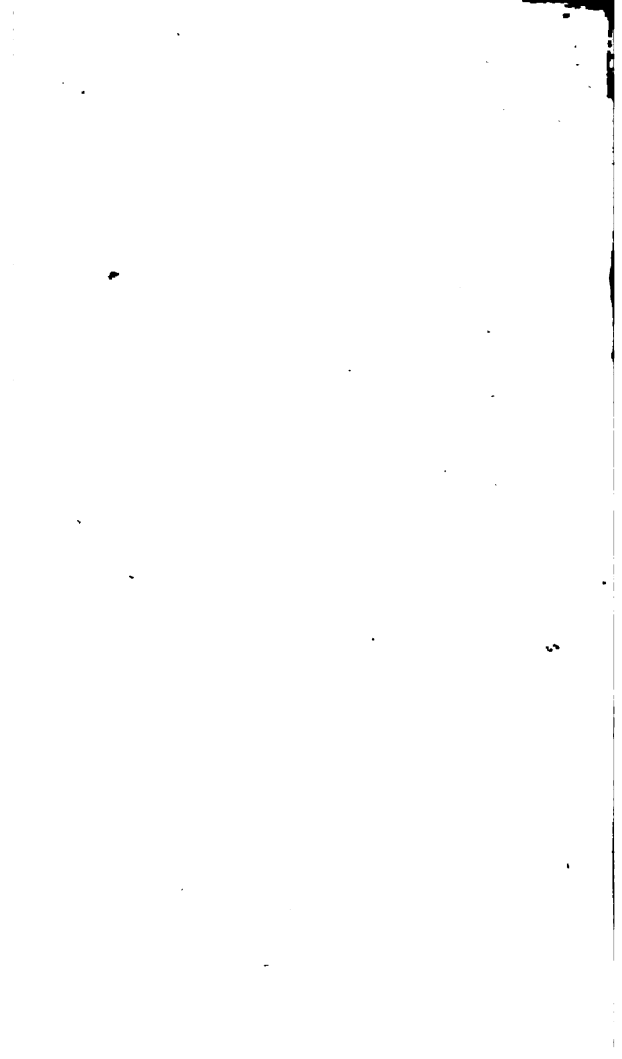
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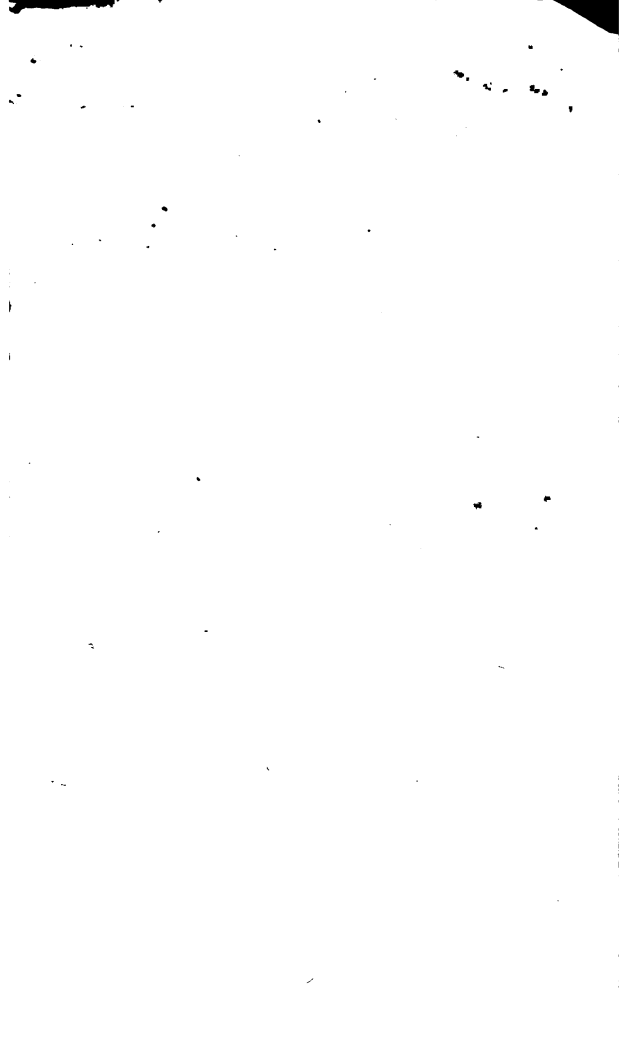
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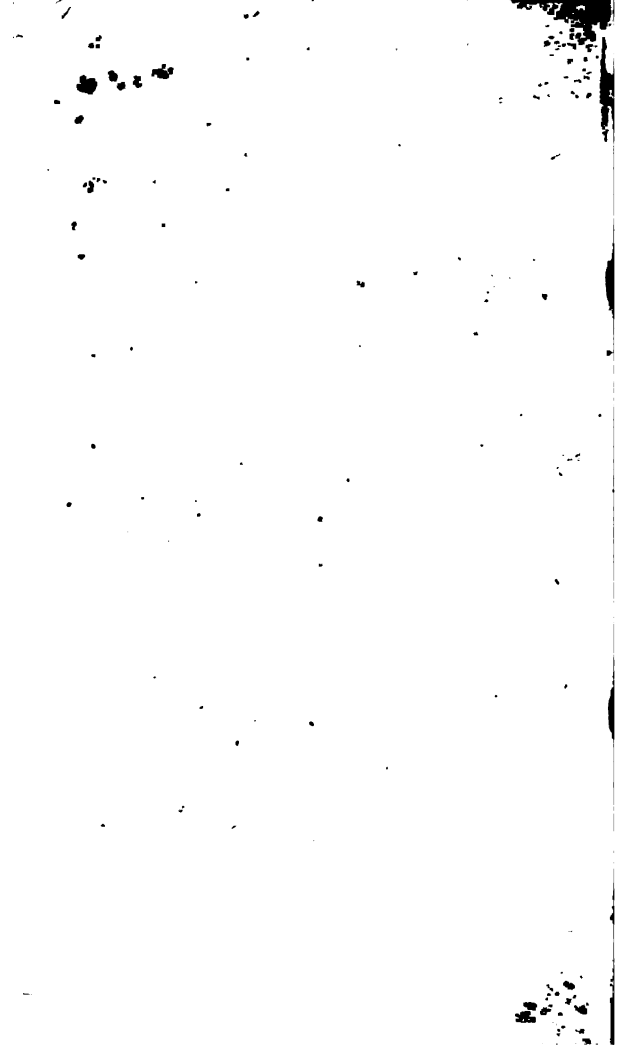
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